





BX 9184 .A5 W45 1848  
Whitecross, John.  
The Assembly's shorter  
catechism





THE ASSEMBLY'S  
SHORTER CATECHISM,

ILLUSTRATED BY

APPROPRIATE ANECDOTES;

CHIEFLY DESIGNED TO ASSIST

PARENTS AND SABBATH SCHOOL TEACHERS,

IN THE INSTRUCTION OF YOUTH.

✓  
Whitecross  
BY JOHN WHITCROSS,  
TEACHER, EDINBURGH.

NEW EDITION.

---

NEW YORK:  
ROBERT CARTER, 59 CANAL STREET;  
AND PITTSBURG, 56 MARKET STREET.

---

1848.



## PREFACE.

---

THE Assembly's Shorter Catechism has been long and justly esteemed an excellent compendium of religious knowledge. To illustrate it, explanatory catechisms, and even Bodies of Divinity, have been composed. Parents and teachers have used it for the purpose of initiating the young in the principles of religion. To contribute to their assistance in a labor so important, is the design of the following compilation.

Having been in the habit of selecting an anecdote or two, suited to the subject of instruction in the Sabbath School under his charge, the compiler was led to conceive the plan of this little work. It will be generally allowed, that anecdotes and stories are calculated to engage the attention of children, which gained by this means, may be happily kept, while directed to other parts of instruction.

While, from the similarity of several of the questions, it was found difficult to prefix to each its appropriate anecdotes, it is hoped there will

be few, if any, altogether misplaced. Care has been taken to admit as far as possible, only those of a religious nature, which may, with propriety be related by a pious parent or teacher, when instructing his children or scholars on a Sabbath evening.

Though this little volume is to be viewed as chiefly adapted to the use of parents and Sabbath School teachers, yet it may not be uninteresting to the general reader. The questions under which they are arranged, will serve as a guide in selecting anecdotes suited to particular circumstances; and something may be found fitted to please and to instruct.

A few miscellaneous anecdotes have been added, several of which were selected after most of the sheets had gone through the press. Some of these, it is presumed, will appear new and striking.

If, through the Divine blessing, this work in any measure serve the purpose designed, the compiler will rejoice that his humble labours have not been in vain.

*Edinburgh, July 28, 1828.*



THE  
SHORTER CATECHISM,

ILLUSTRATED, &c.

---

Q. 1. WHAT is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him for ever.

The late Lady Glenorchy. in her dairy, relates her being seized with a fever, which threatened her life. "During the course of which," she says, "the first question of the Assembly's Catechism was brought to my mind.—What is the chief end of man?" as if some one had asked it. When I considered the answer to it, "To glorify God and to enjoy him for ever," I was struck with shame and confusion. I found I had never sought to glorify God in my life. nor had any idea what was meant by enjoying him for ever. Death and judgment were set before me; my past sins came to my remembrance; I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another." From this unhappy state

she was shortly after delivered, by believing on the Lord Jesus as the only Saviour of the guilty.

Such was Mr. Hervey's strict piety, that he suffered no moment to go unimproved: when he was called down to tea, he used to bring his Hebrew Bible or Greek Testament with him; and would either speak upon one verse or upon several verses, as occasion offered. "This," says Mr. Romaine, "was generally an improving season. The glory of God is very seldom promoted at the tea table; but it was at Mr. Hervey's. Drinking tea with him, was like being at an ordinance; for it was sanctified by the word of God, and prayer."

An eminent minister, after having been silent in company for a considerable time, and being asked the reason, signified that the powers of his mind had been solemnly absorbed with the thought of eternal happiness. "O my friends," said he, with an energy that surprised all present, "consider what it is to be for ever with the Lord—for ever, for ever, for ever!"

A French officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My motive," said the Christian officer, "is the

same; we only differ as to the place.—The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in heaven.”

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

A gentleman travelling in a stage coach, attempted to divert the company by ridiculing the Scriptures: “As to the prophecies,” said he, “in particular, they were all written after the events took place.” A minister in the coach, who had hitherto been silent, replied. “Sir, I beg leave to mention one particular prophecy as an exception, 2 Pet. iii. 2. ‘Knowing this first, that there shall come in the latter days, *Scoffers.*’ Now, sir, whether the event be not long after the prediction, I leave the company to judge.” The mouth of the scorner was stopped.

The learned Salmasius said on his death-bed, “O! I have lost a world of time! If one year more were added to my life, it should be spent in reading David’s Psalms, and Paul’s Epistles.”

Mr. Locke, a little before his death, being asked what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion, made this reply: “Let him study the holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.”

It was customary in Cromwell’s time for his soldiers to carry, each a Bible in his pocket.

Among others, a profligate young man, was ordered to attack some fortress. During the engagement a bullet had perforated his Bible, and gone so far as to rest opposite these words in Ecclesiastics: "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The words, so appropriate to his case powerfully affected his mind, and proved by the blessing of God, the means of his conversion. He used to observe, that the Bible had been the happy means of saving both his soul and body.

A person in Birmingham, who lived in the neglect of the worship of God, and of reading the Bible, was, on a Lord's day, sitting at the fire with his family; he said he thought he would read a chapter in the Bible, not having read one for a long time: But, alas! he was disappointed; it was too late, for, in the very act of reaching it from the shelf, he sunk down and immediately expired.

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Dr. Elliot was well acquainted with Colonel Allen, a celebrated infidel in America, and made him a visit at the time when his daughter was sick and near death. He was introduced to the library, where the Colonel read to him some of his writings with much self-complacency, and asked, "Is not that well done?" While they were thus employed, a messenger entered, and informed

Colonel Allen that his daughter was dying, and desired to speak with him. He immediately went to her chamber, accompanied by Dr. Elliot, who was desirous of witnessing the interview. The wife of Col. Allen was a pious woman, and had instructed her daughter in the principles of Christianity. As soon as her father appeared at her bedside, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" He became extremely agitated; his chin quivered, his whole frame shook, and after waiting a few moments, he replied, "Believe what your mother has taught you."

A worthy officer, during the war assembled all his men in the cabin, and stating the critical situation of his country, proposed to them the contribution of ten day's pay, as a free will-offering to the necessities of their country. This being cheerfully agreed to, he presented each of them with a Bible, desiring them to peruse it carefully, adding, "It will instruct you to fear God, honor the king, and love your country."

A poor boy, going to a Sabbath School, was met by a companion, who invited him to play the truant; but he absolutely refused, and went to school. When this came to be known, the boy was asked what it was that kept him from complying with the temptation? He answered, "Because I read in my Bible, *My son, if sinners entice thee, consent thou not.*"

Q. 4. What is God.

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

Simonides, a heathen poet, being asked by Hiero, king of Syracuse, *What is God?* desired a day to think upon it; and when that was ended, he desired two; and when these were past, he desired four days; thus he continued to double the number of days in which he desired to think of God, before he would give an answer. Upon which the king expressed his surprise at his behavior, and asked him, What he meant by this? To which the poet answered, "The more I think of God, he is still the more dark and unknown to me."

A little boy of extraordinary abilities, being introduced into the company of a dignified clergyman, was asked by him, Where God was? with the promise of an orange. "Tell me," replied the boy, "where he is not, and I will give you two."

The teacher of a Sabbath School in Bristol, discoursing with the children, asked, among other things, "where is God?" one of the elder boys immediately answered, "In heaven." The teacher not appearing satisfied with this reply, again repeated the inquiry, when a lad younger than the other, answered, "Every where." Requiring still further explanation, the question was again put, "Where is God?" when a third boy called out, "God is here." The views of the teacher were now met; and he endeavoured to impress upon the minds of the children the important truth that God is in heaven—God is every where—God is here.

It was a fine reply that a pupil of the deaf and dumb institution at Paris made to the following



question, put by a gentleman visiting it. "What is eternity?" "It is the lifetime of the Almighty."

Q. 5. Are there more Gods than one?

A. There is but one only, the living and the true God.

An Indian chief, having sent for Hiacoomes, a converted native, with the view of receiving religious instruction from him, after some conversation, the chief asked him, "How many Gods the English worshipped?" Hiacoomes answered, "One, and no more." On which the chief reckoned up about thirty-seven principal gods which he had; "And shall I," said he, "throw away all these thirty-seven for the sake of one only?" "What do you yourself think?" said Hiacoomes; "For my part, I have thrown away all these and many more, some years ago, and yet I am preserved, as you see, to this day." "You speak true," said the chief, "and therefore I will throw away all my gods too, and serve that one God with you." Hiacoomes proceeded more fully to instruct him, and the rest of the company with him, and the chief having promised, as is above declared, to worship the true God, and serve him only, was as good as his word; for he carried himself as a true servant of God all the days of his life after.

At Buhapurum, in the northern Cicars, a child about eight years old, who had been educated in Christianity, was ridiculed on that account, by some heathens older than himself. In reply, he repeated what he had been taught respecting God. "Show us your God!" said the heathens. "I cannot do that," answered the child: "but I can soon show you yours." Taking up a stone, and

daubing it with some resemblance of a human face, he placed it very gravely upon the ground, and pushing it towards them with his foot; "There," said he, "is such a god as you worship."

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

"Sitting lately," says one, "in a public room at Brighton, where an infidel was haranguing the company upon the absurdities of the Christian religion, I could not but be pleased to see how easily his reasoning pride was put to shame. He quoted those passages, 'I and the Father are one;' 'I in them, and thou in me;' and that there are three persons in one God. Finding his auditors not disposed to applaud his blasphemy he turned to one gentleman, and said with an oath, 'Do you believe such nonsense?' The gentleman replied. 'Tell me how that candle burns?' Why answered he, 'the tallow, the cotton, and the atmospheric air produce the light.' 'Then they make one light, do they not?' 'Yes.' 'Will you tell me *how* they are one in the other, and yet but one light?' 'No, I cannot.' 'But you believe it?' He could not say he did not. The company instantly made the application, by smiling at his folly; upon which the conversation was changed. This may remind the young and unexperienced, that if they believe only what they can explain, they may as well part with their senses, being surrounded by the wonderful works of God, whose ways are past finding out."



When Mr. Job Orton, a dissenting minister at Shrewsbury, was preaching from Isaiah ix. 6., his more orthodox hearers, who had doubts concerning his belief of the divinity of Christ, were all attention in hopes of hearing their pastor's real sentiments. They were, however, disappointed; for when he came to the words, "The mighty God," all he said was, "The meaning of this I cannot tell, and how should I, when his name is called Wonderful?"

Two gentlemen were once disputing on the divinity of Christ. One of them who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were you authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied he, "that Jesus Christ is *the true God*." "You are very happy," rejoined the other "in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is the true God and eternal life.'"

Q. 7. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory, he hath fore-ordained whatsoever comes to pass.

"Some preachers near Olney," says Mr. Newton, "dwelt on the doctrine of predestination. An old woman said, 'Ah, I have long settled that point, for if God had not chosen me before I was born, I am sure he would have seen nothing in me to have chosen me for afterward!'"

A young person, riding one day with a friend of his, asked him, "What is your opinion of election, sir?" His friend judiciously replied, "Stephen, you have learned fractions, decimals, &c. do you understand them?" "Yes, sir." "Do you think when you were in addition you could?" "No sir." "Neither can you, my dear boy, at present comprehend the deep things of God." The youth appeared much interested, and during the remainder of the journey he seemed to be absorbed in his own reflections.

Mr. Winter was lately in company with an Arminian, who spoke violently against the doctrine of election, "You believe election," said Mr. Winter, "as firmly as I do." "I deny it," answered the other: "on the contrary, it is a doctrine I detest." "Do you believe that all men will be saved on the last day, or some only?" "Only some." "Do you imagine that those some will be found to have saved themselves?" "No, certainly: God in Christ is the only Savior of sinners." "But God could have saved the rest, could he not?" "No doubt." "Then salvation is peculiar to be saved?" "To be sure." "And God saves them designedly, and not against his will?" "Certainly." "And willingly suffers the rest to perish, though he could easily have hindered it?" "It should seem so." "Then is not this election? It amounts to the same thing."

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.

Julian, usually styled the *apostate*, one of the Roman emperors, with the view of invalidating

the truth of our Savior's prophecies respecting the desolation of the Jews, made an attempt to rebuild the temple of Jerusalem; but from the breaking out of terrible balls of fire near the foundations, the workmen were obliged to abandon the impious attempt. "Who hath hardened himself against God, and hath prospered? His counsel shall stand, and he will do all his pleasure."

The celebrated Richard Boyle, Earl of Cork, who rose from a humble station in life to the highest rank, and passed through strange and trying vicissitudes, used these words as his motto, and ordered them to be engraved upon his tomb: *God's providence is my inheritance.*

An ancient philosopher used to bless the gods for three privileges—That he was made, not a *brute* but a *rational* creature—That he was born, not in *barbarous* climes but in Greece—That he lived, not in the more *uncultivated* ages, but in the time, and under the tuition of Socrates. How much better reason have we to bless God, that in his providence, we are born in Britain in a time of Gospel light!

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power in the space of six days, and all very good.

Sir Isaac Newton said, a little before his death, "I do not know what I may appear to the world; but to myself, I seem to have been only like a boy playing on the sea-shore, and diverting myself; now and then finding a smoother pebble, or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."

The late Dr. Beattie of Aberdeen, wished to

impress on the mind of his son, a little boy, about six years of age, the important truth that God made him. In the corner of a little garden, without informing any person of the circumstance, I wrote in the mould, with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after this, he came running to me, and with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it, but he insisted on my going to see what had happened. "Yes," said I, carelessly, on coming to the place, "I see it is so: but what is there in this worth notice? is it not mere chance?" and I went away. He followed me, and taking hold of my coat, said with some earnestness, "It cannot have happened by chance,—somebody must have contrived matters so as to produce it." "So you think," said I, "that what appears as the letters of your name cannot be by chance?" "Yes," said he with firmness, "I think so." "Look at yourself," I replied, "and consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you?" he said they were. "Came you then hither," said I, "by chance?" "No," he answered, "that cannot be; something must have made me;" "And who is that something?" I asked. He said, "I do not know." I had now gained the point I aimed at, and saw that his reason taught him (though he could not express) that what begins to be, must have a cause; and that what is formed with regularity must have an *in-*

*telligent* cause. I therefore told him the name of the GREAT BEING who made him, and all the world; concerning whose adorable nature, I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it or the circumstance that introduced it.

A gentleman being invited by an honourable personage to see a stately building, erected by Sir Christopher Hattan, he desired to be excused, and to sit still, looking on a flower, which he held in his hand. "For," said he, "I see more of God in this flower, than all the beautiful edifices in the world."

Q. 10. How did God create man?

A. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

When Galen, a celebrated physician, but atheistically inclined, had anatomized the human body, and carefully surveyed the frame of it, viewed the fitness and usefulness of every part of it, and the many several intentions of every little vein, bone and muscle, and the beauty of the whole, he fell into a pang of devotion, and wrote a hymn to his Creator.

Balley, a Griqua, in South Africa, stated, that the first thing which led him to think of religion, was observing the Hottentots, who belonged to Zak river mission, giving thanks when eating. "I went," said he "afterwards to that settlement, where I heard many things, but felt no interest in them. But one day, when alone in the fields, I looked very seriously at a mountain, as the work of that God of whom I had heard;

then I looked at my two hands, and for the first time noticed, that there was the same number of fingers on each. I asked why are there not five on this hand, and three on that? it must be God that made them so. Then I examined my feet, and wondered to find my soles both flat; not one flat and the other round. God must have done this, said I. In this way I considered my whole body, which made a deep impression on my mind, and disposed me to hear the word of God with more interest, till I was brought to trust that Jesus died for my sins."

It happened on a day, when Mrs. Rowe and Dr. Watts were together, that the former, who was remarkable for the elegance of her person, began to rally the latter on his external appearance, which was rather diminutive. The doctor heard her for some time with great good humor, but, at length, thinking that she was proceeding too far, he retreated a few paces, and with a dignity and manner peculiar to himself, delicately chid her in the following extempore lines:

Could I in stature reach the pole,  
Or grasp creation in my span;  
I'd still be measur'd by my soul:  
The *soul's* the *stature* of the *man*.

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

The punctuality of Mr. Newton, while tide-surveyor at Liverpool, was particularly remarked. One day, however, some business had detained him, and he came to his boat much later than usual, to the surprise of those who had observed his former punctuality. He went out in the boat



as heretofore to inspect a ship; but by some accident the ship blew up just before he reached it; and it appears, that if he had left the shore a few minutes sooner, he must have perished with the rest on board.

*Inscription on a tomb-stone in Jamaica.*

—“ Here lies the body of Lewis Galdy, Esq., who departed this life at Port-Royal, the 22d of December, 1736, aged eighty. He was born at Montpelier, in France; but left that country for his religion, and came to settle in this island, when he was swallowed up in the great earthquake, in the year 1692, and, by the providence of God, was by another shock thrown into the sea, and miraculously saved by swimming, until a boat took him up. He lived many years after, in great reputation, beloved by all who knew him, and much lamented at his death.” God is a God of providence, as well as a God of grace. “ Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.”

Queen Mary having dealt severely with the protestants in England, about the latter end of her reign, signed a commission to take the same course with them in Ireland, and, to execute the same with greater force, she nominated Dr. Cole one of the commissioners. The doctor coming with the commission to Chester, on his journey, the Mayor of that city, hearing that her majesty was sending a messenger into Ireland, waited on the Dr., who in discourse with the Mayor, took out of

a cloak-bag a leather box, saying, "Here is a commission that shall lash the heretics of Ireland," calling the protestants by that title. The good woman of the house, being well affected to the protestant religion; and also having a brother named John Edmonds, of the same religious profession, then a citizen of Dublin, was much troubled at the doctor's words; but watching her convenient time, while the Mayor took his leave, and the doctor complimented him down stairs, she opened the box, took the commission out, and placed in lieu of it, a sheet of paper with a pack of cards wrapt up in it, the knave of clubs being faced uppermost. The doctor coming up to his chamber, and suspecting nothing of what had been done, put up his box as formerly. The next day going to the water-side, wind and weather serving him, he sailed towards Ireland, and landed on the 7th of October, 1558, at Dublin. When he arrived at the castle, the Lord Fitz-Walter, being Lord Deputy, sent for him to come before him and the privy council. He came accordingly, and after he had made a speech relating on what account he had come over, he presented the box to the Lord Deputy, who, causing it to be opened, that the secretary might read the commission, there was nothing save a pack of cards, with the knave of clubs uppermost; which not only startled the Lord Deputy and council, but the doctor, who assured them he had a commission, but knew not how it was gone. The Lord Deputy made answer, "Let us have another commission, and we will shuffle the cards in the meanwhile." The doctor being troubled in his mind, went away, and re-



turned to England, and, coming into the court obtained another commission; but staying for the wind on the water side, news came to him that the Queen was dead; and thus God preserved the protestants of Ireland. Queen Elizabeth was so delighted with this story, which was related to her by Lord Fitz-Walter on his return to England, that she sent for Elizabeth Emmonds, and gave her a pension of £40 a year, during her life.

Q. 12. What special act of providence did God exercise towards man in the state wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; and forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

In the reign of King Charles I. the goldsmiths of London had a custom of weighing several sorts of their precious metal before the privy council. On this occasion, they made use of scales, poised with such exquisite nicety, that the beam would turn, the master of the company affirmed, at the two-hundredth part of a grain. Noy, the famous attorney-general standing by, and hearing this, replied, "I should be loath then to have all my actions weighed in these scales." With whom I heartily concur, says the pious Hervey, in relation to myself. And since the balances of the sanctuary, the balances in God's hand, are infinitely exact, O what need have we of the merit and righteousness of Christ to make us acceptable in *his* sight, and passable in *his* esteem.

A servant who had made that improvement which might be expected from hearing the irreligious and blasphemous conversation continually passing at the table where he waited, took an

opportunity to rob his master. Being apprehended, and urged by his master to give a reason for this infamous behavior, "Sir," said he, "I have heard you and your friends, so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery." "Well," replied the master, "but had you no fear of that death which the laws of your country inflict upon the crime?" "Sir," rejoined the servant, looking sternly at his master, "What is that to you, if I had a mind to venture that? you and your wicked companions had removed my greatest terror; why should I fear the less?"

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

"Many have puzzled themselves," says Mr. Newton, "about the origin of evil; I observe there *is* evil, and that there is a way to escape it, and with this I begin and end."

When the physicians told Theotimus, that except he abstained from drunkenness and uncleanness, &c. he would lose his eyes; his heart was so wedded to his sins, that he answered, "*Then farewell sweet light.*" He had rather lose his eyes than leave his sins. So a man bewitched with sin, had rather lose God, Christ, heaven, and his own soul, then part with it.

Colonel Gardner having received a challenge to fight a duel, made the following truly noble and christian reply; "I fear *sinning*, though you know, Sir, I do not fear fighting."

Q. 14. What is sin ?

A. Sin is any want of conformity unto, or transgression of, the law of God.

The last words that Archbishop Usher was heard to express, were, "Lord forgive my sins, especially my sins of *omission*."

A minister explaining the distinction between sins of omission and commission, made use of the following simile by way of illustration, "Behold yonder fire which lately burnt with so much brightness; it is now dull: let it alone, and it will soon go out; but if you pour water on it, you will put it out. The first is an act of omission, the second of commission."

Count Godomar, a foreigner of note, often professed, in the declining part of his years, when death and the eternal world seemed nearer, "That he feared nothing in the world more than *sin*; and whatever liberties he had formerly taken, he would rather now submit to be torn to pieces by wild beasts, than knowingly or willingly commit any sin against God."

Phebe Bartlett, a very little girl, went with some other children, to gather plums in a neighbor's orchard. On bringing some of the fruit home, her mother mildly reproved her, and said she ought not to have gathered the plums without leave, because it was *sin*: God had commanded her not to steal. The child not being sensible of the evil before, seemed greatly surprised and bursting into tears, cried out, "I wont have these plums!" and turning to her sister, Eunice, very earnestly said to her, "Why did you ask me to go to that plum tree? I should not have gone, if you had not asked me." The other children did

not seem much concerned; but there was no pacifying Phebe. Her mother mentioned the circumstance to the owner of the tree, and requested of him that she might have the plums; but still she was deeply affected; and being asked what it was that troubled her now? she said that she wept, BECAUSE IT WAS SIN. She declared that if Eunice were to ask her a hundred times, she would not go again, and she retained an aversion to that fruit for a long time after.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

The late Mr. Thomas, one of the missionary brethren at Serampore, was one day, after addressing a crowd of the natives on the banks of the Ganges, accosted by a Brahmin as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly the fault is the devil's; the devil therefore, and not man, ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference; Mr. Thomas, observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was so much distinguished, replied, "Brahmin do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat.—who ought to suffer punishment? *If* for instructing them, or *they* for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought

*all* to be put to death together.” “Aye Brahmin,” replied Mr. T. “and if you and the devil sin together, the devil and you will be punished together.”

“There is,” says one, “a tree called the manchanceel, which grows in the West Indies; its appearance is very attractive, and the wood of it peculiarly beautiful; it bears a kind of apple, resembling the golden pippen. This fruit looks very tempting and smells very fragrant; but to eat of it is instant death; and its sap or juice is so poisonous, that if a few drops of it fall on the skin, it raises blisters, and occasions great pain. The Indians dip their arrows in the juice, that they may poison their enemies when they wound them. Providence hath so appointed it, that one of these trees is never found, but near it there also grows a *white wood*, or a fig-tree, the juice of either of which, if applied in time, is a remedy for the diseases produced by the manchanceel. Now, when I read this account, I thought of sin and salvation. Sin, like this poisonous apple, looks pleasant to the eye, and men desire it—eat of it, and die. We may think there is no harm in such a thing.—it is only a little sin: but who would eat only a little poison? The least sin, if not forgiven, will ruin our souls for ever. This is fruit that must not be tasted; yea, it ought not to be looked upon, or thought of. It is sin that gives to the darts of Satan all their fiery qualities; and to the arrow of death all its bitterness. Now all who have looked upon the fruit of this tree have desired it, and have eaten of it; and if not delivered from its fatal effects will surely die: but there is a remedy at hand; it is the precious blood

of the Son of God, which soothes the troubled conscience, and cleanses it from all sin.

“Not balm, new bleeding from the wounded tree,  
Nor bless’d Arabia with his spicy grove,  
Such fragrance yields.”

ROWE.

Apply, therefore, to this means of cure! fly to a crucified Saviour! there is no time to be lost!—the poison works within!—the disease every moment is increasing!—Go to the great Physician without delay, and say, ‘Lord, if thou wilt, thou canst make me whole!’ ”

Q. 16. Did all mankind fall in Adam’s first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

A pious minister, having preached on the doctrine of original sin, was afterwards waited on by some persons, who stated their objections to what he had advanced. After hearing them, he said, “I hope you do not deny actual sin too?” “No,” they replied. The good man expressed his satisfaction at their acknowledgment; but to show the absurdity of their opinions in denying a doctrine so plainly taught in Scripture, he asked them, “Did you ever see a tree growing without a root?”

When Melancthon was first converted, he thought it impossible for his hearers to withstand the evidence of the truth in the ministry of the gospel: But after preaching a while, he complained, “That old Adam was too hard for young Melancthon.”



"I overheard a discourse," says one, "something like altercation, between a deacon, his son, and servants. Some one had informed him that the cattle had broken into the corn field, and were making great ravages. His servants were ordered to make haste and turn them out, and repair the breach. 'How came they in there?' says one; 'Which way did they get in?' cries another; 'It is impossible, the fences are good,' says a third; 'Don't stand here talking to no purpose,' cries the deacon, with increased earnestness, 'they are in the field destroying the corn. I see them with my own eyes. Out with them speedily, and put up the fence.' As I approached him, he began to be more calm. 'Your pardon, sir; these fellows have quite vexed me. They make one think of our pastor's sermon on the origin of sin, spending their time needlessly, inquiring *how* it came *into* the world, while he ought to be exhorting us to *drive it out*.' 'Your observation is just,' said I, 'and your directions to your servants contain sound orthodox doctrine; —a good practical improvement to the discourse we have heard to-day.'"

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into a state of sin and misery.

The Rev. and pious Dr. Ives, whose house was on Oxford road, and by which the criminals were carried weekly in carts to Tyburn, used to stand at his window, and say to any young friends who might be near him, pointing out any of the most notorious malefactors, "'There goes *Dr. Ives*!'" —If an explanation was asked, he took occasion to expound the innate corruption of the human

heart ; and appealed to the *experience* of his auditors, “ whether they had not felt the movements of those very passions, errors, prejudices, lusts, revenge, covetousness, &c., whose direct tendency was to produce the crimes for which these offenders satisfied the claims of public justice, and which were solely prevented from carrying them to the same dreadful fate, by the restraining grace of God.”

“ I have this evening,” says Mrs. Houseman, in her dairy, “ had my dear child with me in my closet, conversing with her, endeavouring to awaken her, and convince her of her sin and misery by nature and practice. The child was seemingly affected, and melted into tears ; so greatly was she distressed. that I was obliged to turn my discourse, and tell her God was good, and willing to pardon and receive sinners, especially those children that were desirous to be good betimes, and in their younger days set themselves to love God and serve him. I told her she must pray to God to pardon her, and give her grace to serve him. The child seemed willing to pray, but wanted words to express herself. I asked her if I should help her, and teach her to pray ?” The pious mother adds, “ O Lord, may this dear offspring rise and call thee blessed !”

Cyrus, the Emperor of Persia, after he had long been attended by armies, and vast trains of courtiers, ordered this inscription to be engraven on his tomb, as an admonition to all men of the approach of death, and the desolation that follows it, namely, “ O man ! whatsoever thou art and whencesoever thou comest, I know that thou wilt come to the same condition in which I now



am. I am Cyrus, who brought the empire to the Persians; do not envy me, I beseech thee, this little piece of ground which covereth my body."

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

A certain Italian having his enemy in his power, told him there was no possible way for to save his life, unless he would immediately deny and renounce his Savior. The timorous wretch, in hopes of mercy, did it, when the other forthwith stabbed him to the heart, saying, "That now he had a noble revenge, for he had at once killed both his soul and his body."

Dr. Milne, the late missionary in speaking of his conversion, says, "The book which God made use of more especially for convincing me of my sin and misery, was *Boston's Fourfold State*, which I read with the deepest attention. It conducted me to my own heart, discovered the evils which before lay hid in the chambers of imagery; the monstrous ingratitude to God which had marked all my conduct; and the pollution of original and actual sin, with which my soul was contaminated. I saw that I was necessarily under the strongest and most righteous obligations to God, and had never for one hour of my life discharged these, but lived in rebellion against the author of my life; so I was justly under the curse of God's righteous law, and exposed to everlasting misery."—Under the tormenting fears of *eternal wrath*, he sometimes wished him-

self transformed into a stone, or one of the fowls he saw flying over his head in the fields. He was frequent and fervent in prayer, and was in the mercy of God, led to those means by which he learned how even a vile and guilty creature, such as he was, might be for ever saved.

It is a very singular fact, says a country paper, that a hare which was opened a few days ago at Sheffield, was found to have two hearts. They were joined together by a thin membrane. An African heathen, after having heard the missionaries for some time, declared seriously to one, that he had now got two hearts within him. The one heart said, Do good ! the other said, Do evil ! Many besides this heathen, feel within them two opposing principles.

The beginning of Nero's reign was marked by acts of the greatest kindness and condescension : by affability, complaisance, and popularity. The object of his administration seemed to be the good of his people ; and when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "*I wish to heaven I could not write !*" He was an enemy to flattery ; and when the senate had liberally commended the wisdom of his government, Nero desired them to keep their praises till he deserved them. Yet this was the wretch who assassinated his mother, who set fire to Rome, and destroyed multitudes of men, women, and children, and threw the odium of that dreadful action on the Christians. The cruelties he exercised towards them were beyond description, while he seemed to be the only one who enjoyed the tragical

spectacle. "The heart is deceitful above all things, and desperately wicked, who can know it?"

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Some of the natives of South America, after listening a while to the instructions of the Catholic missionaries, gave them this cool answer: "You say that the God of the christians knows every thing, that nothing is hidden from him, that he is every where, and sees all that is done below. Now, we do not desire a God so sharp-sighted; we choose to live with freedom in our woods, without having a perpetual observer of our actions over our heads."

"I am creditably informed," says Mr. Orton, in his sermon on Old Age, "that a person who had lately a large sum of money left him to distribute in charity, had application made to him for a share of it from no fewer than thirty persons who had rode in their own carriages."

Some time ago, a gentleman in London, when on his death-bed, felt so strong an aversion to dying, and leaving behind him all his hard-earned wealth, that he hastily rose from his bed, went out and walked in his yard, calling out that he would not die. But the unhappy man's strength being soon exhausted, he was brought back to his bed by his affrighted friends, where he expired, for his hour was come. Love to Christ will make the greatest monarch willing to lay down

his crown and die, that he may be with Christ, which to him, as well as Paul, will be great gain.

“Ah! Mr. Hervey,” said a dying man, “the day in which I ought to have worked is over, and now I see a horrible night approaching, bringing with it the blackness of darkness for ever. Wo is me! when God called, I refused. Now I am in sore anguish, and yet this is but the beginning of sorrows. I shall be destroyed with an *everlasting* destruction.”

A young girl, eighteen years of age, a native of New-York, was brought up by her parents, in all the gayeties and follies of youth; by them encouraged to ornament her person, and engage in every vain amusement. When she was taken ill, three physicians were sent for immediately, who pronounced her speedy dissolution. No sooner was their opinion made known to her than she requested as a favor, that all her gay companions might be collected with haste. They were soon around her bed, when she told them she was going to die, described the awful manner in which they had spent their precious time, and exhorted them all to repentance before it was too late, in a very affecting manner. She then turning to her father and mother, addressed to them, in the presence of her acquaintance, these heart-rending words: “You have been the unhappy instruments of my being; you fostered me in pride, and led me in the paths of sin; you never once warned me of my danger, and now it is too late. In a few hours you will have to cover me with earth; but remember, while you are casting earth

upon my body, my soul will be in hell, and yourselves the miserable cause!"—she soon after expired.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

The late Lord Bolingbroke, the celebrated infidel, was one day reading in Calvin's Institutions, when a clergyman of his Lordship's acquaintance came on a visit to him. Lord B. said to him, "You have caught me reading John Calvin: he was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "*Doctrines of grace!*" replied the clergyman; "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear you say so," replied Lord B.; you who profess to believe and to preach Christianity. Those doctrines are certainly the doctrines of the Bible, and if I believe the Bible, I must believe them; and let me tell you seriously, that the greatest miracle in the world is, the subsistence of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you."

A good man who had been for a long time perplexed about the doctrine of election, as fearing he was not among the number chosen, resolved one day to fall down upon his knees, and give thanks to God for having elected some to everlasting life, though *he* should be passed by. He did so,

and the happy consequence was, that while thus engaged, he obtained assurance of his own personal election, and was freed from the perplexity.

When the Rev. George Whitefield was in the zenith of his popularity, Lord Clare, who knew that his influence was considerable, applied to him by letter, requesting his influence at the ensuing general election at Bristol. Mr. Whitefield replied, that in *general elections* he never interfered, but would earnestly entreat his lordship to use diligence to make his own particular calling and election sure.

The late Mr. Newton, rector of St. Mary Woolnoth, when his memory was nearly gone, used to say, that forget what he might, he never forgot two things,—1st, That he was a great sinner,—2d, That Jesus Christ was a great Savior. Two most important subjects of recollection.

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continued to be God and man, in two distinct natures, and one person, for ever.

A poor man, unable to read, who obtained his livelihood by mending old shoes, was asked by an Arian minister, how he knew that Jesus Christ was the Son of God? "Sir," he replied, "I am sorry you have put such a question to me before my children, although I think I can give you a satisfactory answer. You know, sir, when I first became concerned about my soul, and unhappy on account of my sins, I called upon you to ask for your advice, and you told me to get into company, and spend my time as merrily as I



could, but not to go to hear the methodists."—"I did so," answered the ungodly minister. "I followed your advice," continued the illiterate cobbler, "for some time; but the more I trifled, the more my misery increased; and at last I was persuaded to hear one of those methodists ministers who came into our neighborhood, and preached Jesus Christ as the Savior. In the greatest agony of mind, I prayed to Him to save me, and to forgive my sins; and now I feel that he has freely forgiven them!—and by this I know that he is the Son of God."

"I have sometimes heard of Christ," said an Indian girl, seven years old, "and now I experience him to be just such a Savior as I want. I have often heard people undertake to tell of the excellency that is in Christ; but their tongues are too short to express the beauty and love which are contained in this lovely Jesus! I cannot tell my poor relations how lovely Christ is! I wonder my poor playmates will chose that dreadful place *Hell*, when here stands that beautiful person, Jesus, calling upon sinners, and saying, 'Come away sinners to heaven!' Come, O do come to my Savior! Shut him out no longer, for there is room enough in heaven for all of you to be happy for evermore. It causes much joy at times, that I delight to serve him; and by the help of God I mean to hold out to the end of my days."

Sometimes there were more kings than one at Sparta, who governed by joint authority. A king was occasionally sent to some neighbouring senate, in character of a Spartan ambassador. Did

he, when so sent, cease to be a king of Sparta, because he was also an ambassador? No; he did not divest himself of his regal dignity; but only added to it that of public deputation. So Christ, in becoming man, did not cease to be God; but though he ever was, and still continued to be King of the whole creation, he acted as the voluntary servant and messenger of the Father.

Among the many whom Mr. Whitefield was honored to be the means of converting to the knowledge and love of the truth, and who will be a crown of joy to him in the day of the Lord, it is perhaps not generally known that the celebrated Mr. Hervey is to be mentioned. In a letter to Mr. Whitefield, Mr. Hervey thus expresses himself: "Your Journals, dear sir, and sermons, especially that sweet sermon on *What think ye of Christ?* were the means of bringing me to the knowledge of the truth.

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

When the late Mr. Hunt was preaching one Sabbath morning at his meeting-house, Horsley-down, on "The mystery of godliness," he took occasion to challenge the audience to explain how God assumed human nature; when a little boy in the gallery rose, and with much simplicity repeated the following answer from the Assembly's Catechism, "Christ the Son of God became man," &c. Mr. H. then enquired if he could give the Scripture proofs, which, after a short



pause, he did correctly. The venerable minister was much affected, publicly thanked him, called him his young tutor, and invited him into the vestry after the service, where several persons handsomely rewarded his diligence.

A boy, in Haggerston Fields, near London, having a book under his arm, was asked what book it was; he said, the New Testament. Have you read about Jesus Christ in it? he was asked. No, said he, I am only in at Luke. And immediately ran off. Thus the boy showed, that though he had read two lives of Jesus Christ, viz. by Matthew and Mark, yet had not considered whose life he was reading. When will children be wise and consider?

Q. 23. What offices does Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

“Several persons of sixty years and upwards,” says Mr. Doolittle. “being asked concerning the three offices of Christ, could give no other account of them than this, that they were Father, Son, and Holy Ghost.”

A trader once endeavoring to persuade the Indian brother Abraham, that the Moravian brethren were not privileged teachers, he replied, “They may be what they will; but I know what they have told me, and what God has wrought within me. Look at my poor countrymen there, lying drunk before your door. Why do you not send privileged teachers to convert them, if they can? Four years ago, I also lived like a beast, and not one of you troubled himself about me; but

when the brethren came they preached the cross of Christ, and I have experienced the power of his blood, according to their doctrine, so that I am freed from the dominion of sin. Such teachers we want."

Gideon, a converted Indian, was one day attacked by a savage, who presented his gun to his head, exclaimed, "Now I will shoot you, for you speak of nothing but Jesus." Gideon answered "If Jesus does not permit you, you cannot shoot me." The savage was so struck with this answer, that he dropped his gun, and went home in silence.

Q. 24. How doth Christ execute the office of a prophet ?

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

The comfortable influence of the precious truths of the Bible at a dying hour, was manifested in the case of a poor soldier, who was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket bible, and read to him a small portion of it before he died. When asked what passages he should read, he desired him to read John xiv. 27. "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Now," said he, "I die happy. I desire to have peace with God, and I possess the peace of God which passeth all understanding." A little while after, one

of his officers passed him, and seeing him in such an exhausted state, asked him how he did. He said, "I die happy, for I enjoy the peace of God which passeth all understanding," and then expired. The officer left him, and went into the battle, where he was soon after mortally wounded. When surrounded by his brother officers, full of anguish and dismay, he cried out, "Oh! I would give ten thousand worlds, if I had them, that I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree; for he declared that he possessed that peace of God which passeth all understanding, I know nothing of this peace! I die miserable! for I die in despair."

Dr. Owen, having been for a considerable time in distress of mind, went one Lord's day with a cousin of his to hear Mr. Calamy, a celebrated preacher in London. From some occurrence Mr. Calamy was prevented from preaching that day. Being uncertain whether there would be any sermon at all, Dr. Owen was solicited by his relation to go and hear another eminent minister, Mr. Jackson. Being indisposed to go farther, however, he kept his seat, resolving if no minister came, to return to his lodgings. After waiting some time, a country minister came up to the pulpit; a stranger, not only to Dr. Owen but to the congregation, who, having prayed earnestly, took for his text, these words, Matt. viii. 26. "Why are ye fearful? O ye of little faith!" The very reading of the words surprised Dr. Owen; on which he secretly put up a prayer that God would be pleased by the minister to speak to his case. And his prayer was heard;

for in that sermon, the minister was directed to answer those very objections which he had commonly formed against himself; and though he had formerly given the same answers to himself without effect, yet now the time was come, when God designed to speak peace to his soul; and the sermon, (though otherwise a plain familiar discourse,) was blessed for the removing of all his doubts, and laid the foundation of that solid peace and comfort, which he afterwards enjoyed as long as he lived.

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

Xenophon mentions an Armenian prince, taken captive, together with his queen, by Cyrus, who, on being asked, if he desired the restoration of his liberty, his kingdom, and his queen, answered, "As for my liberty and my kingdom, I value them not; but if my blood would redeem my wife, I would cheerfully give it." Cyrus having generously restored him all, he asked his queen what she thought of Cyrus's person, she replied, "I really did not observe him; my mind was so occupied with the man who offered to give his life for my ransom that I could think of no other." Jesus Christ has actually done what this prince offered to do, and has abundantly exceeded that generous action. May I feel a similar regard to him, so as to overlook all other objects.

"I observed a little Namaqua Girl in my house," says Mr. Schmelen, "about eight years of age, with a book in her hand, very accurately instructing another girl about fourteen. When I asked

her if she loved the Lord Jesus? she answered 'Yes, I do, and I desire to love him more.' I inquired why she loved him, since she had never seen him? She answered, 'He loved me first, and died for me on the cross, that I might live.' When I asked her if the Lord Jesus Christ would love little children, she could not answer me for weeping, and at length fainted away. I had frequently observed this child under deep impressions at our meetings. She is descended from a wild bushman and was stolen from her people and country, but has no desire now to return."

History informs us of two brothers, one of whom, for capital crimes, was condemned to die; but on the appearance of the other, who had lost an arm in the successful defence of his country, and on his presenting the remaining stump, the judges were so affected with a grateful recollection of past services, as fully, for his sake, to pardon the guilty brother. Thus the Redeemer, in interceding for his people, appears, "as a lamb that had been slain," presenting the merits of his sufferings and death on their behalf; nor does he thus appear in vain.

Q. 26. How does Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

It has been said of Edward the Black Prince, that he never fought a battle which he did not win: and of the great Duke of Marlborough, that he never besieged a city which he did not take. Shall that be said of men, which we deny concerning the Most High God? Is he less successful than some human generals? shall these invin-

cibly prevail, and grace be liable to defeat? *Impossible!* The former of these, having conquered and taken prisoner king John of France, nobly condescended to wait on his royal captive the same night at supper. Christ having first subdued his people by his grace, waits on them afterwards to their lives' end.

Constantine the Great, observing the failure of his predecessors, who sought the aid of their idols determined to acknowledge the true God alone; in which resolution he was strengthened by his pious mother, Helena. Having addressed himself in fervent prayer, his supplications were remarkably answered. Dusebius, his biographer, affirms, that while on his march against Maxentius, one of his rivals, he beheld in the heavens a luminous cross, with this inscription, *By this overcome!* Constantine was deeply impressed; and pondering on the event, as the story states. Christ appeared to him on the following night, with the same sign of a cross, directing him to make use of that symbol as his military ensign. He obeyed; and the banner of the cross was always afterwards displayed in his camp. He obtained a remarkable victory over Maxentius, and soon became sole emperor.

The Roman Emperor Julian, a determined enemy of Christianity, was mortally wounded in a war with the Persians. In this condition, we are told, that he filled his hand with blood, and casting it into the air, said, "O Galilean! thou hast conquered." During this expedition, one of Julian's followers asked a christian of Antioch, "What the carpenter's son was doing?"



"The Maker of the word," replied the christian, "whom you call the carpenter's son, is employed in making a coffin for the emperor." In a few days after, news came to Antioch of Julian's death.

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

A gentleman being with Mr Hervey in his garden, he plucked a rose and desired the gentleman to present it to his wife to put her in mind of her Redeemer, the Rose of Sharon. She put such respect upon the giver and the gift, as to put it into a frame with a glass; upon hearing of this, he wrote the gentleman, "Your lady has shown the most welcome complaisance to me, and to the rose, in putting it to such a use; and could that poor vegetable be sensible, it would rejoice to be a remembrance of its amiable Creator. I heartily wish she may every day become more and more acquainted with the Rose of Sharon; that his loveliness, riches, and glory may be revealed in her heart by the Holy Ghost."

A little boy, between four and five years old, was one day reading to his mother in the New Testament; and when he came to these words, "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter; but for some time he could not answer her. At length, as well as his sobs would let him, he



said, "I am sure, mamma, if I had been there I would have given him my pillow."

Dr. Grosvenor's first wife was a most devout and amiable woman. The Sabbath after her death, the doctor expressed himself from the pulpit in the following manner: "I have had an irreparable loss; and no man can feel a loss of this consequence more sensibly than myself; but the cross of a dying Jesus is my support: I fly from *one* death for refuge to *another*." How much superior was the comfort of the christian divine to that of the heathen philosopher. Pliny the younger, who says, that, in similar distresses, study was his only relief.

Lewis II. of France, died of vexation, occasioned by the revolt of his son Lewis of Bavaria. The broken-hearted father said, as he expired, "I forgive Lewis; but let him know, he has been the cause of my death." The sins of God's elect were the cause of the Messiah's death: yet, in dying he declared, "Father, forgive them; for they know not what they do."

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father; and in coming to judge the world at the last day.

A little child when dying, was asked where it was going? "To heaven," said the child. "And what makes you wish to be there?" said one. "Because Christ is there," replied the child. "But," said a friend, "what if Christ should leave heaven?" "Well," said the child, "I will go with him." Some time before its departure, it expressed a wish to have a golden crown when

it died. "And what will you do," said one, "with the golden crown?" "I will take the crown," said the child, "and cast it at the feet of Christ." Does not such a child, to use the language of prophecy, die a hundred years old?

A Christian king of Hungary, being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of the sadness. "Oh, brother," said the king, "I have been a great sinner against God, and know not how to die, or how to appear before God, in judgment!" The brother making a jest of it said, "These are but gloomy thoughts." The king made no reply, but it was the custom of the country that if the executioner came and sounded the trumpet before any man's door, he was presently led to execution. The king, in the dead of the night, sent the executioner to sound the trumpet before his brother's door; who hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching him to know in what he had offended. "Alas! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful? and shall not I, who have greatly offended, fear to be brought before the judgement seat of Christ?"

"On January last," said a pious father in writing to his friends, "I dreamed that the day of judgement was come. I saw the Judge on his great white throne, and all nations were gathered before him. My wife and I were on the right hand; but I could not see my children. I said, I cannot bear this; I must go and seek them. I went to the left hand of the judge, and there found them

all standing in the utmost despair. As soon as they saw me, they caught hold of me and cried, "O! father we will never part." I said, "my dear children, I am come to try, if possible, to get you out of this awful situation." So I took them all with me, but when we came near the Judge I thought he cast an angry look, and said "What do thy children with thee now? they would not take thy warning when on earth, and they shall not share with thee the crown in heaven; depart ye cursed." At these words, I awoke bathed in tears. A while, after this, as we were all sitting together on a Sabbath evening, I related to them my dream. No sooner did I begin than first one, and then another, yea, all of them burst into tears, and God fastened conviction on their hearts. Five of them are rejoicing in God their Savior; and I believe, the Lord is at work with the other two, so that I doubt not he will give them also to my prayers.

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

When Bishop Butler lay on his death-bed, he called for his chaplain, and said, "Though I have endeavored to avoid sin, and to please God, to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die." "My Lord," said the chaplain, "you have forgotten that Jesus Christ is a Savior."—"True," was the answer; "but how shall I know that he is a Savior for *me*?"—"My Lord, it is written, *‘Him that cometh unto me I will*

*in no wise cast out.'"* "True," said the Bishop; "and I am surprised, that though I have read that Scripture a thousand times over, I never felt its virtue till this moment; and now I die happy."

Several learned men tried to persuade a great scholar to believe in Christianity; but it seems all their labor was vain. A plain honest person, however, managed the argument in a different manner, by referring not so much to logical reasoning, as to the work of the Divine Spirit, so that at last the scholar exclaimed, "When I heard no more than human reason, I opposed it with human reason; but when I heard the Spirit, I was obliged to surrender." Thus it is, the wisest trusting to their own wisdom are lost; while those who are taught of the Spirit, know the way of God in truth.

Mr. Guthrie, an eminent minister in Scotland, was one evening travelling home very late. Having lost his way in a moor, he laid the reins on the neck of his horse, and committed himself to the direction of Providence. After long travelling over ditches and fields, the horse brought him to a farmer's house, into which he went, and requested permission to set by the fire till morning, which was granted. A popish priest, was administering extreme unction to the mistress of the house, who was dying. Mr. Guthrie said nothing till the priest had retired; then he went forward to the dying woman, and asked her if she enjoyed peace in the prospect of death, in consequence of what the priest had said and done to her. She answered that she did not; on which he spoke to her of Salvation through the atoning

blood of the Redeemer. The Lord taught her to understand, and enabled her to believe the message of mercy, and she died triumphing in Jesus Christ her Savior. After witnessing this astonishing scene, Mr. Guthrie mounted his horse, and rode home. On his arrival, he told Mrs. Guthrie he had seen a great wonder during the night. "I came," said he, "to a farm house, where I found a woman in a state of nature, I saw her in a state of grace; and left her in a state of glory."

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Mrs. Romaine was once in company with a clergyman, at Tiverton, who ran out with no little zeal against what he called "irresistible grace;" alleging that "such grace would be quite incompatible with free will." "Not at all so," answered Mrs. Romaine; "grace operates effectually, yet not coercively. The wills of God's people are drawn to him and divine things, just as your will would be drawn to a bishopric, if you had the offer of it."

A talking lady, of that sect that honestly avow their Arminian sentiments, was one evening engaged in a dispute with a gentleman of the opposite opinion, and argued so long, and so violently in defence of the creature's being *first* in the matter of conversion to God, that to her surprise, she preceived it was *one o'clock* in the morning. She started, and said, "Well, I have not thought it was so late; I see I cannot work upon you, and I am sure all you say will not convince me; so good

night." "Yes," said the gentleman, "it is time to go to rest. Madam, I wish you a good night. I suppose, however, that when you retire, you think to spend a few minutes between you and God." "Doubtless, sir, I do." "Please then, madam, to tell God what you have just told me." "What is that, sir?" "Why, madam, that you began with him before he began with you." "No, I will not," said she. "I knew you would not." replied the gentleman, "and therefore I reserved this argument to the last; for I never found any person of your opinion, that could address God, in consistency with the language which you hold out so confidently to your fellow-mortals." She was evidently hurt by this simple confutation; went away without answering a word, and never spoke to him afterwards.

"I have had six children," said Mr. Elliot, "and I bless God for his free grace they are all either with Christ, or in Christ; and my mind is now at rest concerning them. My desire was, that they should have served Christ on earth; but if God will choose to have them rather serve him in heaven, I have nothing to object to it. His will be done."

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

The Rev. Thomas Doolittle used to catechise the members, and especially the young people, of his congregation, every Lord's day. One Sabbath evening, after having received an answer in



the words of the Assembly's Catechism, to the question, "What is effectual calling?" and having explained it, he proposed that the question should be answered by changing the words *us* and *our*, into *me* and *my*. Upon this proposal, a solemn silence followed; many felt its vast importance; but none had courage to answer. At length a young man rose up and with every mark of a broken and contrite heart, by divine grace, was enabled to say, "Effectual calling is the work of God's Spirit, whereby convincing *me* of *my* sin and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he *did* persuade and enabled *me* to embrace Jesus Christ, freely offered to *me* in the gospel." The scene was truly affecting. The proposal of that question had commanded unusual solemnity. The rising up of the young man had created high expectations, and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation was bathed in tears. This young man had been convicted by being catechised, and to his honor, Mr. D. says, "From being an ignorant and wicked youth, he had become an intelligent professor to God's glory, and my much comfort."

Mr. George Whitefield was preaching once at Easter, in England. A man was present, who had loaded his pockets with stones, in order to throw them at Mr. W. He heard his prayer, however, with patience; but no sooner had he named his text, than the man pulled a stone out of his pocket, and held it in his hand, waiting for a fair opportunity to throw it. But God sent a word to his heart; and the stone dropped from



his hand. After sermon, he went to Mr. W. and told him, "Sir, I came to hear you this day, with a view to break your *head*, but the Spirit of God through your ministry, has given me a broken *heart*." The man proved to be a sound convert, and lived an ornament to the gospel.

Mr. Nathaniel Partridge, one of the ejected ministers in England, having once preached at St. Alban's upon those words, Rev. iii. 18 "Anoint thine eyes with eye-salve, that thou mayest see;" a poor man who was as blind in mind, as he was in body, went afterwards to his house, and asked him very gravely, "where he might get that ointment to cure his blindness?" It is to be hoped the minister improved the occasion, for saying something to this ignorant creature, with a view to open the eyes of his mind, though we are not informed respecting it.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

The Rev. Thomas Doolittle, a godly faithful minister, of the seventeenth century, having finished prayer, looked round upon the congregation, and observing a young man who had just been put into one of the pews, very uneasy in his situation, adopted the following singular expedient to detain him:—Turning to one of the members of his church, who sat in the gallery, he asked him this question aloud. "Brother, do you repent of coming to Christ?" "No, sir," he replied. "I never was happy till I came; I only repent that I did not come to him sooner." The minister then

turned to the opposite gallery, and addressed himself to an aged member in the same manner "Brother, do you repent of coming to Christ?" "No, sir;" said he, "I have known the Lord from my youth upwards." He then looked down upon the young man, whose attention was fully engaged, and fixing his eyes upon him said, "Young man, are *you* willing to come to Christ?" This unexpected address from the pulpit exciting the observation of all the people, so affected him, that he sat down and concealed his face. The person who sat next him encouraged him to rise and answer the question. The minister repeated, "Young man, are you willing to come to Christ?" With a tremulous voice, he replied, "Yes, sir." "But *when*, sir?" added the minister, in a solemn and loud tone. He mildly answered, "Now, sir." "Then stay," said he, "and learn the word of God, which you will find in 2 Cor. vi. 2. 'Behold, *now* is the accepted time; behold, *now* is the day of salvation.' " By this sermon he was greatly affected and came into the vestry, after the service, bathed in tears. The reluctance to stay, which he had discovered, was occasioned by the strict injunctions of his father, who threatened that if he went to hear the fanatics, he would turn him out of doors. Having now heard the gospel, and being unable to conceal the feelings of his mind, he was afraid to meet his father. The minister sat down and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. They were both brought to a knowledge of the truth: and together with their son, were joyfully received into christian communion.

Mr. Matthew Henry, a little before his death, said to a friend, " You have been used to take notice of the sayings of dying men: this is mine, That a life spent in the service of God, and communion with him, is the most comfortable and pleasant life that any one can live in this world."

Q. 33. What is justification ?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Mr. Fleming, in his Fulfilling of the Scriptures, relates the case of a man who was a very great sinner, and for his horrible wickedness was put to death in the town of Ayr. This man had been so stupid and brutish a fellow, that all who knew him thought him beyond the reach of all ordinary means of grace: but while the man was in prison, the Lord wonderfully wrought on his heart, and in such a measure discovered to him his sinfulness, that after much serious exercise and sore wrestling, a most kindly work of repentance followed with great assurance of mercy, insomuch, that when he came to the place of execution, he could not cease crying out to the people, under the sense of pardon, and the comforts of the presence and favor of God: " O, He is a great forgiver! He is a great forgiver!" And he added the following words: " Now hath perfect love cast out fear. I know God hath nothing to lay against me, for Jesus Christ hath paid all; and those are free whom the Son makes free."

In the parish where Mr. Hervey preached, when he inclined to Arminian sentiments, there resided a ploughman, who usually attended the

ministry of Dr. Doddridge, and was well informed in the doctrines of grace. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth; frequently accompanied this ploughman in his rural employment. Mr. Hervey, understanding the ploughman was a serious person, said to him one morning, "What do you think is the hardest thing in religion?" To which he replied, "I am a poor illiterate man, and you, sir, are a minister: I beg leave to return the question." "Then," said Mr. Hervey, "I think the hardest thing is to deny sinful self;" and applauded at some length this instance of self-denial. The ploughman replied, "Mr. Hervey, you have forgot the greatest act of the grace of self-denial, which is to deny ourselves of a proud confidence in our own obedience for justification." In repeating this story to a friend, Mr. Hervey observed: "I then hated the righteousness of Christ: I looked at the man with astonishment and disdain, and thought him an old fool. I have since clearly seen who was the fool; not the wise old Christian, but the proud James Hervey."

The late Mr. Reynolds of Bristol, being importuned by a friend to sit for his portrait, he at last consented.—"How would you like to be painted?" "Sitting among books." "Any book in particular?" "The BIBLE." "Open at any part?" At the fifth chapter of the Romans: the first to be legible: "Therefore being justified by FAITH, we have peace with God, through our LORD JESUS CHRIST."

Q. 31. What is adoption?

A. Adoption is an act of God's free grace, whereby we

are received into the number, and have a right to all the privileges of the sons of God.

A Caffre boy, twelve years old, was asked whether he did not repent having coming to Gnadenthall, the missionary settlement of the Moravian brethren. On his answering in the negative, the missionary observed, "But in the Caffre country you had meat in plenty, and excellent milk, and here you can get neither." To this he replied, "It is very true; but I wish to become a child of God; and I hear in this place how I may attain it, whilst in my own country I hear nothing of it. I rejoice, therefore, that I am come hither and am satisfied with any thing."

The Rev. Mr. Thomas Boston, whose praise is in all the churches, was one Sabbath evening sitting in his room, musing upon his sinfulness, and much dejected. One of his children came forward to him, and said "Father, did you not say in the church to-day, that though we were rebellious children, yet we were *children still*?" The child thus bringing his own words to his recollection, was a means of restoring peace to his mind.

A Popish priest in Ireland, who is making the Scriptures his daily study, and is an advocate for the schools in that country, which most of the priests oppose, lately met one of the scholars going to school, and asked him, what book it was he carried under his arm? "It is a will, sir," said the boy. "What will?" rejoined the priest. "The last will and testament that Jesus Christ left to me, and to all who desire to claim a title in the property therein bequeathed," replied the boy. "What did Christ leave you in that will?" "A kingdom, sir." "Where does that kingdom lie?"

“It is the kingdom of heaven, sir.” “And do you expect to reign as a king there?” “Yes, sir; as joint heir with Christ.” “And will not every person get there as well as you?” “No, sir: none can get there but those that claim their title to that kingdom upon the ground of the will.” The priest asked several other questions, to which the boy gave such satisfactory answers as quite astonished him. “Indeed,” said he, “you are a good little boy: take care of the book wherein God gives you such precious promises; believe what he has said, and you will be happy here and hereafter.”

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Two or three years before Mr. Newton's death, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry, called on him to breakfast. Family prayers succeeding, the portion of Scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury: “By the grace of God I am what I am.” It was the pious man's custom, on these occasions, to make a short familiar exposition on the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy: “I am not what I *ought* to be. Ah! how imperfect and deficient! I am not what I *wish* to be! I abhor what is evil, and I would cleave to what is good! I am not what I *hope* to be; soon, soon, I shall put off mortality, and with mortality all sin and imperfection. Yet, though



I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be. I can truly say. I am not what I *once* was,—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, ‘By the grace of God, I am what I am!’ Let us pray.”

A friend of Archbishop Usher repeatedly urged him to write on sanctification; which at length he engaged to do; but a considerable time elapsing, the performance of his promise was importunately claimed. The bishop replied to this purpose: “I have not written, and yet I cannot charge myself with a breach of promise; for I began to write but when I came to treat of the new creature which God formeth by his Spirit in every regenerate soul, I found so little of it wrought in myself, that I could speak of it only as parrots, or by rote, without the knowledge of what I might have expressed; and therefore, I durst not presume to proceed any further upon it.” Amazed to hear so holy a man speak in this manner; the bishop added, “I must tell you, we do not understand what sanctification and the new creation are. It is no less than for a man to be brought to an entire resignation to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and oh! how many who profess Christianity are unacquainted experimentally, with this great work upon their souls!”

King Robert Bruce, the restorer of the Scottish monarchy, being out one day reconnoitering the enemy, lay at night in a barn, belonging to a loyal cottager. In the morning, still reclining his head on the pillow of straw, he beheld a spider



climbing up the beam of the roof. The insect fell to the ground, but immediately made a second essay to ascend. This attracted the notice of the hero, who, with regret, saw the spider fall a second time from the eminence. It made a third unsuccessful attempt. Not without a mixture of concern and curiosity, the monarch twelve times beheld the insect baffled in his design; but its thirteenth essay was crowned with success; it gained the summit of the barn; when the King starting from his couch, exclaimed, "This despicable insect has taught me perseverance! I will follow its example; have I not been twelve times defeated by the enemy's superior force; on one fight more hangs the independence of my country." In a few days, his anticipations were fully realized, by the glorious result to Scotland of the battle of Bannockburn. Let the christian learn both from the insect and the patriot to persevere in his endeavors to overcome his spiritual enemies, and to gain the crown of glory. Constancy will issue in his reaching the objects of his holy ambition.

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The celebrated Philip de Morney, prime minister to Henry the IVth of France, one of the greatest statesmen, the bravest officers, and the most exemplary christian of his age; being asked a little before his death, if he still retained the

same assured hope of future bliss, which he had so comfortably enjoyed during his illness, made this memorable reply, "I am," said he, "as confident of it, from the incontestible evidence of the Spirit of God, as ever I was of any mathematical truth from all the demonstration of Euclid."

Mr. Kidd, when minister of Queensferry, a few miles from Edinburgh, was one day very much depressed and discouraged, for want of that comfort which is produced by the faith of the gospel alone. He sent a note to Mr. L., minister of Culross, a few miles off, informing him of his distress of mind, and desiring a visit as soon as possible. Mr. L. told the servant, he was so busy that he could not wait upon his master but desired him to tell Mr. K. to *remember Torwood!* When the servant returned, he said to his master, "Mr. L. could not come, but he desired me to tell you, to *remember Torwood!*" This answer immediately struck Mr. K., and he cried out, "Yes, Lord! I will remember *Thee*, from the hill Mizar, and from the hermonites!" All his troubles and darkness vanished upon the recollection of a day which he had formerly spent in prayer, along with Mr. L. in Torwood, where he had enjoyed eminent communion with God.

When Lord North, during the American war, sent to the reverend Mr. Fletcher of Medeley, (who had written on that unfortunate war, in a manner that had pleased the minister,) to know what he wanted, he sent him word that he wanted but one thing, which it was not in his lordship's power to give him and that was *more grace*.

A person who suspected that a minister of his acquaintance, was not truly a Calvinist, went to

him and said, "Sir, I am told that you are against the perseverance of the saints." "Not I, indeed," answered he, "it is the perseverance of sinners that I oppose." "That is not a satisfactory answer, sir. Do you think that a child of God cannot fall very low and yet be restored?" He replied, "I think it will be very dangerous to make the experiment."

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Mr. Robert Bruce, the morning before he died, being at breakfast, having, as he used, eaten an egg, he said to his daughter, "I think I am yet hungry: you may bring me another egg." But having mused a while, he said, "*Hold, daughter, hold, my master calls me.*" With these words his sight failed him: on which he called for the Bible, and said, "turn to the 8th chapter of the Romans and set my finger on the words,—‘I am persuaded that neither death nor life, &c., shall be able to separate me from the love of God, which is in *Christ Jesus my Lord.*’" When this was done, he said, "*Now is my finger upon them?*" Being told that it was, he added, "*Now, God be with you, my dear children: I have breakfasted with you, and shall sup with my Lord Jesus Christ this night.*" And then expired.

Addison, after a long and manly, but vain struggle with his distemper, dismissed his physicians, and with them all hopes of life. But with his hopes of life, he dismissed not his concern for the living, but sent for a youth who was nearly re-

lated, and finely accomplished. He came, and after a decent pause, the youth said, "Dear sir, you sent for me, I believe: I hope you have some commands; I shall hold them most sacred." Forcibly grasping the young man's hand, he softly said, "See in what peace a christian can die!" He spoke with difficulty, and soon expired.

A young girl at Portsea, who died at nine years of age, one day in her illness, said to her aunt, with whom she lived, "When I am dead, I should like Mr. Griffin to preach a sermon to children to persuade them to love Jesus Christ, to obey their parents, not to tell lies, but to think about dying, and going to heaven. I have been thinking," said she, "what text I should like him to preach from,—2 Kings iv. 26. You are the Shunamite, Mr. G. is the prophet, and I am the Shunamite's child. When I am dead, I dare say you will be grieved, though you need not. The prophet will come to see you, and when he says, 'How is it with the child?' you may say, 'It is well.' I am sure it will be well with me, for I shall be in heaven, singing the praises of God. You ought to think it well too." Mr. G. accordingly fulfilled the wish of this pious child.

A little girl in Yorkshire, about seven years of age, went, accompanied by a brother younger than herself, to see an aunt who lay dead. On their return home, the little boy expressed his surprise that he had seen his aunt, saying, "I always thought when people were dead, that they went to heaven, but my aunt is not, for I have seen her." "Brother," replied his sister, "I fear you do not understand it; it is not the body

that goes to heaven : it is THE THINK that goes to heaven : the body remains, and is put into the grave where it sleeps till God shall raise it up again."

Q. 38. What benefits do believers receive from Christ at the resurrection ?

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

An infidel and profligate youth, who had formerly disregarded all the pious injunctions of his parent, on one occasion went with them to hear a popular minister who had come to the town where they dwelt. The subject of discourse was *the heavenly state* ; and the minister described in glowing language, the nature of the happiness, employment, and company of the spirits of just men made perfect. On his return home, the youth expressed his admiration of the speaker's talents ; " but " said he, turning to his mother, " I was surprised, that while the smile of approbation was visible in the countenances of all around me, you and my father appeared gloomy and sad, and more than once were in tears. I was surprised," continued the youth, " because I thought that if any could claim an interest in the subject, you were the happy persons." " Ah, my son," replied the anxious mother, " I did weep ; but it was not because I feared my own personal interest in the subject, or that of your affectionate and pious father. I wept, when I thought of you ; it is the fear that *you*, the son of my womb, and the son of my vows, would be banished at last from the delights of the celestial paradise, which caused my bursting heart to seek vent in tears." " I supposed," said the father, turn-

ing to his wife, "those were your reflections. The thought of the spiritual condition of our son forcibly impressed my own heart, and made me weep too." The pointed, yet cautious and tender admonition of the mother, wisely sanctioned by the husband, found its way to the youthful heart of her child, and terminated in his saving conversion to God.

"I remember," says the writer of Mr. John Janeway's life, "once there was a great talk that one had foretold that dooms-day should be on such a day. Although he blamed their daring folly that could pretend to know that which was hid yet, granting their suspicion to be true, what then? said he; what if the day of judgment were come, as it will most certainly come shortly? If I were sure the day of judgment were to come within an hour, I should be glad with all my heart. If at this very instant, I should hear such thunderings, and see such lightnings as Israel did at Mount Sinai, I am persuaded my very heart would leap for joy. But this I am confident of, through infinite mercy, that the very meditation of that day, hath even ravished my soul; and the thought of the certainty and nearness of it is more refreshing to me than the comforts of the whole world."

Luther being once in great poverty, and a considerable sum of money being sent to him unexpectedly, by a nobleman of Germany, said "I fear God will give my reward here; but I protest I will not be so satisfied." A little will satisfy the saints during their journey, but it is only the enjoyment of God in heaven, that will satisfy them as a portion.



Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will.

"A person." says Mr. Erskine, "who had been at public worship, having returned home perhaps somewhat sooner than usual, was asked, by another of the family, who had not been there, 'Is all done?' 'No,' replied he, 'all is *said*, but all is *not done*.' "

When a gentleman lately presented a Bible to a prisoner under sentence of death, he exclaimed, "Oh, sir, if I had had this book, and studied it, I should never have committed the crime of which I am convicted." So it is said of a native Irishman, when he read for the first time in his life, a New Testament which a gentleman had put into his hands, he said, "If I believe this, it is impossible for me to remain a rebel."

Antonio Guevaza, used to say, "That heaven would be filled with such as had *done good works*, and hell with such as *intended* to do them." A very suitable hint to those who put off their convictions, to what they think will be a more convenient season.

"I remember." says Dr. Cotton Mather, "what Calvin said when the order for his banishment from ungrateful Geneva was brought to him: 'Most assuredly, if I had merely served man, this would have been a poor recompense; but it is my happiness that I have served Him, who never fails to reward his servants to the full extent of his promises.'"

Q. 40. What did God at first reveal to man for the rule of his obedience.

A. The rule which God at first revealed to man for his obedience, was the moral law.



A follower of Pythagoras had bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. On that day he took the money: but, finding the cobbler had died in the interim, returned, secretly rejoicing that he could retain the money, and get a pair of shoes for nothing. His conscience, however, says Seneca, would allow him no rest, till, taking up the money, he went back to the cobbler's shop, and casting in the money, said, "Go thy ways, for though he is dead to all the world besides, yet he is alive to me."

A clergyman once travelling in a stage-coach, was asked by one of the passengers, if he thought that pious heathens would go to heaven. "Sir, (answered the clergyman,) I am not appointed *judge of the world*, and consequently cannot tell; but if you ever get to heaven, you shall either find them there, or a good reason why they are not." A reply well fitted to answer an impertinent question dictated by idle curiosity.

A certain preacher in the west of England, remarkable for his opposition to the moral law as a rule of life to believers, was preaching on a week-day evening at a village, in a cottage full of poor people; when, declaiming in his usual way against the law, and seeming at loss for expressions sufficient to degrade it, he said, "*the law is dead; it is fallen; it is done with.*" Having just then occasion to use his handkerchief, he spread it out, and holding a corner in each hand, said, "*The law, my friends, has fallen down before the believer like this handkerchief;*" then letting it go from his hands, it unfortunately fell on the can-

dles, and extinguished them, leaving the preacher and all his hearers in darkness:—a very just though accidental representation of that mental and practical darkness which such preaching is likely to produce.

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Archbishop Usher, being once on a visit to Scotland, heard a great deal of the piety and devotion of Mr. Samuel Rutherford. He wished much to witness what had been told him, but was at a loss how to accomplish his design. At length it came into his mind to dress himself like a pauper; and on a Saturday evening, when turning dark, he called at Mr. R's. house, and asked if he could get quarters for a night. Mr. R. consented to give the poor man a bed for the night, and desired him to sit down in the kitchen, which he cheerfully did. Mrs. Rutherford, according to custom on Saturday evening, that her servants might be prepared for the Sabbath, called them together and examined them. In the course of the examination, she asked the stranger how many commandments there were. To which he answered, eleven. On receiving this answer, she replied, "What a shame is it for you! a man with grey hairs, in a christian country, not to know how many commandments there are! There is not a child of six years old in this parish but could answer this question properly." She troubled the poor man no more, thinking him so very ignorant; but lamented his condition to her servants; after giving him some supper, she desired a ser-

vant to show him up stairs to a bed in the garret. Mr. R. on discovering who he was next morning, requested him to preach for him that day, which the bishop consented to do, on condition that he would not discover him to any other. Mr. Ruth-erford furnished the bishop with a suit of his own clothes, and early in the morning he went into the fields ; the other followed him, and brought him in as a strange minister passing by, who had promised to preach for him. Mrs. R. found that the poor man had gone away before any of the family were out of bed. After domestic worship and breakfast, the family went to the church, and the bishop had for his text, John xiii. 34. "A new commandment I give unto you, that, ye love one another." In the course of his sermon he observed, that this might be reckoned the eleventh commandment: upon which Mrs. R. said to herself, "that is the answer the poor man gave me last night;" and looking up to the pulpit, said, "It cannot be possible that this is he!" After public worship the strange minister and Mr. R. spent the evening in mutual satisfaction; and early on Monday morning the former went away in the dress in which he came, and was not discovered.

Mr. Ralph Erskine composed the following ode on the death of his first wife, Mrs. Margaret Dewar, who died, November 22d, 1730, after having borne ten children. Aged 32.

The law brought forth her *precepts ten*;  
And these dissolv'd in grace:  
This vine as many boughs, and then  
In glory took her place.

Her dying breath triumphantly  
Did that sweet anthem sing,  
*Thanks be to God for victory*;  
*O Death! where is thy sting?*

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

"Papa," said a little boy to his father. "what is the meaning of the words *cherubim* and *seraphim*, which we meet with in the holy Scriptures?" "Cherubim," replied his father, "is a Hebrew word signifying knowledge. Seraphim is another word of the same language, and signifies flame. Whence it is supposed, that the cherubim are angels who excel in knowledge; and that the seraphim are angels likewise, who excel in loving God." "I hope, then," said the little boy, "when I die I shall be a seraph; for I would rather love God than know all things."

"I see God will have all my heart, and he shall have it," was a fine reflection made by a lady, when news was brought of two children drowned, whom she tenderly loved.

A martyr was asked, "Whether he did not love his wife and children, who stood weeping by him?" "Love them? Yes," said he: "If all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison. Yet, in comparison of Christ, I love them not."

A boy, called Abraham, not quite four years old, was not only remarkably patient and resigned during his last illness, but his conversation proved an abiding blessing to his father, who happened then to be in an unhappy state of mind. On the day before he died, he asked him, "Father, do you love me?" the father replied, "Yes,

I do." Upon repeating his question, he received the same answer. But, then," added he, "do you love your Savior?" "No," replied the father, "I am just now very poor and miserable." "Ah!" said the child, "if you do not love our Savior, you cannot love me as you ought."

During the retreat of Alfred the Great, at Athelney in Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms; when his queen informed him that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone abroad in quest of food, though with little hopes of success: the king replied, "Give the poor Christian one half of the loaf. He who could feed five thousand men with five loaves and two fishes, can certainly make that half of the loaf suffice for more than our necessities." Accordingly the poor man was relieved, and his noble act of charity soon recompensed by a providential store of fresh provisions, with which his people returned.

Q. 43. What is the preface to the ten commandments?

A. The preface of the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

A friend calling on the Rev. Ebenezer Erskine, during his last illness, said to him, "Sir, you have given us many good advices, pray what are you now doing with your own soul?" "I am doing with it," said he, "what, I did forty years ago; I am resting on that word, *I am the Lord thy God*; and on this I mean to die." To another, he said, "The covenant is my charter, and if it had not been for that blessed word, *I am*

*the Lord thy God.* my hope and strength had perished from the Lord." The night on which he died, his eldest daughter was reading in the room where he was, to whom he said, "What book is that you are reading, my dear?" "It is one of your sermons, sir." "What one is it?" "It is the sermon on that text, *I am the Lord thy God.*" "O woman," said he, "that is the best sermon I ever preached." And it was most probably, the best to his soul. A little afterwards with his finger and thumb, he shut his own eyes, and laying his hand below his cheek, breathed out his soul into the hands of his living Redeemer. Happy the man that is in such a state! happy the man whose God is the Lord!

A gentleman one day took an acquaintance of his upon the leads of his house, to show him the extent of his possession; waving his hand about. "There," says he, "that is my estate." Then pointing to a great distance on one side. "Do you see that farm?" "Yes." "Well that is mine." Pointing again to the other side, "Do you see that house?" "Yes," "That also belongs to me." "Then," said his friend, "do you see that little village out yonder?" "Yes," "Well, there lives a poor woman in that village, who can say more than all this." "Aye! what can she say?" "Why, she can say, 'Christ is mine'" He looked confounded, and said no more.

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep his commandments.



Cardinal Wolsey, a great minister of state, under king Henry VIII. of England, having fallen under the displeasure of that monarch, made the following sad reflection a little before his death: "Had I but served my God as diligently as I have served my king he would not have forsaken me now in my grey hairs. But this is the just reward that I must receive for my indulgent pains and study, not regarding my service to God, but only to my prince."

When Polycarp was exhorted to swear, and blaspheme Christ in order to save his life, he replied: "Fourscore years have I served Christ and have ever found him a good master, how then can I blaspheme my Lord and Savior!" When he came to the stake at which he was to be burnt, he desired to stand untied, saying: "Let me alone: for he that gave me strength to come to the fire will give me patience to undergo the fire without your tying."

Mr. Venn, an evangelical and faithful minister of Christ, was one day addressed by a neighboring clergyman in nearly the following words, "Mr. Venn, I don't know how it is, but I should really think your doctrines of *grace* and *faith*, were calculated to make all your hearers live in *sin*, and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever have made one soul the better, though I have been telling them their *duty* for many years." Mr. Venn smiled at the clergyman's honest confession and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

Q. 45. Which is the first commandment ?

A. The first commandment is, 'Thou shalt have no other gods before me.

Q. 46. What is required in the first commandment ?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God ; and to worship and glorify him accordingly.

A poor Arabian of the desert was one day asked how he came to be assured that there was a God ? "In the same way," replied he, "that I am able to tell by the print impressed on the sand whether it was a man or a beast that passed that way."

Mr. Hervey for some years before his death, visited very few of the principal persons in his neighborhood. Being once asked, "Why he so seldom went to see the neighboring gentlemen, who yet showed him all possible esteem and respect?" He answered, "I can hardly name a polite family where the conversation ever turns upon the things of God. I hear much frothy and worldly chit-chat, but not a word of Christ ; and I am determined not to visit those companies where there is not room for my Master as well as myself."

Mr. Collins, the deist, met one day with a plain countryman going to church. He inquired where he was going. "To church, sir," "What to do there?" "To worship God." "Pray, whether, is your God a great or a little God?" "He is so great, sir, that the heaven of heavens cannot contain him: and so little that he can dwell in my heart." Collins declared, that the simple answer by the countryman, had more effect upon his mind than all the volumes which the learned doctors had written against him.

An atheist being asked by a professor of christianity, "how he could quiet his conscience in so desperate a state?" replied, "As much am I astonished as yourself, that believing the christian religion to be true, you can quiet your conscience in living so much like the world: Did I believe what you profess, I should think no care, no diligence, no zeal enough." Alas! that there should still, by christians, be so much cause given for the astonishment of atheists!

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshiping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other which is due to him alone.

Lord Rochester was one day at an atheistical meeting in the house of a person of quality. He undertook to manage the cause, and was the principal disputant against God and religion, and for his performance received the applause of the whole company. "Upon which," says he, "my mind was terribly struck, and I immediately replied thus to myself; Good God! that a man that walks upright, that sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator!"

The famous astronomer, Athanasius Kircher, having an acquaintance who denied the existence of the Supreme Being, took the following method to convince him of his error upon his own principles. Expecting him upon a visit, he procured a very handsome globe of the starry heavens, which being placed in a corner of the room in which it could not escape his friend's observation, the latter seized the first occasion to ask from

whence it came, and to whom it belonged. "Not to me," said Kircher, "nor was it ever *made by any person*, but came here by *mere chance*." "That," replied his sceptical friend, is absolutely impossible; you surely jest." Kircher, however, seriously persisted in his assertion. took occasion to reason with his friend upon his own atheistical principles. "You will not," said he, "believe that this small body originated in *mere chance*; and yet you will contend that those heavenly bodies of which it is only a faint and diminutive resemblance came into existence without order and design." Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgement of the absurdity of denying the existence of a God.

Nichols, Potter, and T. Wilson, of Westminster, preaching one after another before his Majesty, George III., bedaubed the king, who, as Lord Mansfield told Bishop Warburton, expressed his offence publicly, by saying, that he came to chapel to hear the praises of God and not his own.

A gentleman in England, who had a chapel attached to his house, was visited by a person from London, to whom he showed the chapel. "What a glorious kitchen this would make!" said the visitor. "When I make a God of my belly," replied the gentlemen, "I will make a kitchen of my chapel.

Q. 48. What are we specially taught by these words [before me] in the first commandment?

A. These words [before me] in the first commandment, teach us, That God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God.

Mr. Scott, the venerable expositor of the Bible, speaking of his early years, says, "A hymn of Dr. Watts' entitled, 'The all-seeing God,' at this time fell in my way; I was much affected by it, and having committed it to memory, was frequently repeating it, and was thus continually led to reflect on my guilt and danger. "Parents," he adds "may from this inconsiderable circumstance, be reminded, that it is of great importance to store their children's memories with useful matter, instead of suffering them to be furnished with such corrupting trash as is commonly taught them. They know not what use God may make of these early rudiments of instruction in future life."

A profane coachman pointing to one of the horses he was driving, said to a pious traveller, "That horse, sir, knows when I swear at him." "Yes," replied the traveller, "and so does *One above*." The coachman seemed to feel the reproof, and immediately became silent.

A lady who once heard Mr. Romaine, expressed herself mightily pleased with his discourse, and told him afterwards, that she thought she could comply with his doctrine, and give up every thing but one. "And what is that, madam?" "Cards, sir." "You think you could not be happy without them." "No, sir: I know I could not." "Then, madam, they are your god, and they must save you." This pointed and just reply is said to have issued in her conversion.

Q. 49. Which is the second commandment?

A. The second commandment is, 'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath,

or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

In the beginning of the reign of Edward VI. of England, Charles V. Emperor of Germany, having requested that leave might be given to the Lady Mary, afterwards Queen Mary. to have mass said in her house; the council sent the bishops Cranmer and Ridley to the king to entreat him, for certain state reasons, to grant it, The king having heard all they could say on the matter, gave them such grave and sound answers, supported by scripture, against any such permission, that the bishops could not reply. However they continued to press him not to disoblige the Emperor, as such a step might have very bad consequences. The king bade them be satisfied and told them, "He was resolved rather to lose his life, and all that he had, than agree to that which he knew with certainty to be against the truth." The bishops still continued to urge him; the king at length burst into tears, witnessing his tenderness for the truth, and his zeal for the defence of it, by much weeping, which the bishops no sooner saw, than they wept as fast as he, took leave, and withdrew. In their return, meeting with Mr. Cheek, the king's tutor, archbishop



Cranmer took him by the hand, and said, "Ah! Mr. Cheek, you may be glad all the days of your life that you have such a scholar; for he hath more divinity in his little finger, than we have in our whole bodies."

When one of the kings of France solicited M. Bougier, who was a protestant, to conform to the Roman Catholic religion, promising him in return a commission or a government. "Sire," replied he, "if I could be persuaded to betray my God for a marshal's staff, I might be induced to betray my king for a bribe of much less value."

When Mr. Nathaniel Heywood, a nonconformist minister, was quitting his living, a poor man came to him, and said, "Ah! Mr. Heywood we would gladly have you preach still in the church." "Yes," said he, "and I would as gladly preach as you can desire it, if I could do it with a safe conscience." "Oh! sir," replied the other, "many a man now-a-days makes a great gash in his conscience; cannot you make a little nick in yours?"

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshiping of God by images, or in any other way not appointed in his word.

One day in the spring of 1823, a little girl, about five years old, accompanied her mamma to pay a visit to a lady in the neighbourhood of C—. When alighting from a carriage in the courtyard, she espied a statue of king William III and immediately addressed her mamma in these words; "Mamma, is that a *graven image* there? If it is, I will not fall down and worship it, I will only worship God Almighty!" This prompt and

christian-like determination of the little girl, not only pleased but astonished all present.

A writer in the *Anti-Jacobin Review* for April 1819, informs us, that a native of India, lately in London, very much censured the want of images in our churches; he said, The worshippers had nothing upon which they could fix their attention, and hence they were often gazing at each other, and often at mere inanity. "We," said he, "have in our temples an image of the Deity to look at, with large eyes, huge ears, great hands, and long feet. Not that we believe this very image to be the Deity, but we use it only to fix our attention, and to remind us that the Being which it represents can see every thing, hear every thing," &c.

A protestant who rented a small farm under Alexander, second Duke of Gordon, having fallen behind in his payments, a vigilant steward, in his Grace's absence, seized the farmer's stock, and advertised it to be sold by auction on a fixed day. The Duke happily returned home in the interval, and the tenant went to him to supplicate for indulgence. "What is the matter, Donald?" said the Duke, as he saw him enter with sad downcast looks. Donald told his sorrowful tale in a concise natural manner: it touched the Duke's heart, and produced a formal acquittance of the debt. Donald, as he cheerfully withdrew, was staring at the pictures and images which he saw in the ducal hall, and expressed to the Duke in a homely way, a wish to know what they were. "These," said the Duke, who was a Roman Catholic, "are the saints who intercede with God for me." "My lord Duke," said Donald, "would it not be better

to apply yourself directly to God? I went to muckle Sawney Gordon, and to little Sawney Gordon; but if I had not come to your good Grace's self, I could not have got my discharge, and both I and my bairns had been turned out from house and home."

Q 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his property in us, and the zeal he hath to his own worship.

When certain persons attempted to persuade Stephen, king of Poland, to constrain some of his subjects, who were of a different religion, to embrace his, he said to them, "I am king of men, and not of consciences. The dominion of consciences belongs exclusively to God."

Two men of learning were conversing together, about the method they should take, in reference to a certain regulation imposed upon them by the higher powers, and to which they had conscientious scruples. One of them thoughtlessly and impiously swore. "By my faith," said he, "I must live." The other calmly and pleasantly replied "I hope to live by my faith too, though I dare not swear by it." The result was that the man who resolved by grace, to venture his temporal interest for conscience-sake, lived in prosperity to see the other begging, and to contribute to his relief.

A Spanish boy, who was a Roman Catholic, having a silver crucifix hanging in his bosom, was asked by a person in his company to sell it for a half dollar, at which he shook his head. He was then offered a dollar, to which he replied in broken

accents, "No, not for *thousands of thousands*." Is not this a keen reproof to children of protestant countries, who live in the awful neglect of God's "unspeakable gift?"

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverend use of God's names, titles, attributes, ordinances, word, and works.

In the year 1796, when the ship Duff was preparing to take out the missionaries from the London Missionary Society, Mr. Cox, one of the Directors, was one day walking in the street; he was there met by a very fine looking boy, about 14 years of age, who, stopping him, said, "Pray sir, have you not some management in the ship that is going out with the missionaries?" "Yes, I have, my young man," said Mr. Cox. "I should like very much, sir, to go out with her as a cabin boy." "Would you," said Mr. Cox, "have you any parents?" "I have a mother," said the boy, "but no father." "And is your mother willing you should go?" "O yes, sir, very willing." Mr. Cox then desired the boy to call at his house and to bring his mother along with him, that she might speak for herself. At the time appointed, the boy and his mother came, who, having declared her willingness that her son should go, the matter was accordingly settled. In the course of the conversation, a gentleman who was present, in order to try the boy, said to him, "So you wish to go to sea?" "Yes, sir, in the missionary ship." "And you can swear a good round hand.

I suppose?" Shocked at the very idea of such a thing, the ingenuous little fellow burst into tears, and exclaimed. "*If I thought there would be swearing aboard at all, I would not go.*"

A man that was addicted to a very wicked course of life, going one Sabbath morning to buy a game cock for fighting, was met by a good man on his way to a meeting, who asked him, where he was going. He related the whole to him, and after much entreaty, was prevailed on to go with him to the meeting, where it pleased God to convince him of his misery. On the Monday morning he went to his work, where he was beset by the rest of the colliers, who swore at him, told him he was going mad, and upbraided him by saying, that before a month was at an end, he would swear as bad as ever. On hearing this, he kneeled down before them all, and earnestly prayed that God would sooner take him out of the world, than suffer him to blaspheme his holy name; on which he immediately expired. The person who was the instrument of bringing him to the knowledge of the truth, died in a few days afterwards.

Mr. John Howe being at dinner with some persons of fashion, a gentleman expatiated largely in praise of Charles I., and made some disagreeable reflections upon others. Mr. Howe observing that he mixed many horrid oaths with his discourse, took the liberty to say, that in his humble opinion, he had omitted one great excellence in the character of that prince; which, when the gentleman had pressed him to mention, and waited with impatience to hear it, he told him it was this: "*that he was never heard to swear an oath*

*in common conversation."* The gentleman took the reproof, and promised to break off the practice.

C. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

The late Rev. John Brown of Haddington, once passing the Firth of Forth, between Leith and Kinghorn, had for a fellow-passenger, one who appeared to be a Highland nobleman. Mr. B. observed with grief, that he frequently took the name of God in vain: but suspecting, that to reprove him in the presence of the other passengers, might tend only to irritate him, he forbore saying any thing till he reached the opposite shore. After landing, Mr. B. observing the nobleman walking alone, stepped up to him, and said, "Sir, I was sorry to hear you swearing while on our passage. You know it is written, 'Thou shalt not take the name of the Lord thy God in vain.'" On this the nobleman, lifting his hat, and bowing to Mr. B. made the following reply; "Sir, I return you thanks for the reproof you have now given me, and shall endeavour to attend to it in future; but," added he, "had you said this to me while in the boat, I believe I should have run you through with my sword."

The Rev. John Maclaurin of Glasgow, well known to the Christian world by his valuable writings, in passing one day along the street, was disturbed by the noise of some disorderly soldiers. One of them particularly, just as Mr. Maclaurin approached them uttered this awful imprecation, "God damn my soul, for Christ's sake!" The good man, shocked with hearing such blasphem-



mous language, went up to him, and laying his hand on the shoulder of the man said to him with peculiar mildness and solemnity. "Friend, God has already done much for Christ's sake; suppose he should do that too, what would become of you?" It was a word in season, and it came with power. The conscience of the soldier sunk under the reproof. He was led not only to reform the evil habit of swearing, to which he had been long addicted, but to reflect on his ways, and to turn to the Lord. He became a real Christian; and proved the soundness of his conversion by maintaining to the end of his life, a conversation becoming the gospel.

A minister of the gospel one day finding a servant beating his master's horses, and taking the name of God in vain, he stood still and reprov'd him sharply. The servant made no reply; but prompted by curiosity, came next Lord's day to hear his reprover preach. "Swear not at all," said the preacher, when concluding his discourse, "is a divine command that binds both master and servant. I knew a man, not long ago, who surprised one of the swearing tribe of servants, in the very act of damning his master's horses. The son of Belial, though challenged, durst not open his mouth for his father's interest; but hung down his head like a coward in the devil's service. He passed by, and had not the manners to thank his reprover, or grace to promise amendment. Is he here?—Do I see him?—Shall I name him?" After some pause, he added, "We shall rather pray for him?" The servant was sitting trembling before him; and may it be proper to add, that he came forward to the minister, confessed

his fault, gave signs of true penitence, was added to the church, and never after heard to blaspheme that worthy name.

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

An elector of Cologne, who was likewise an archbishop. one day swearing profanely, asked a peasant, who seemed to wonder, "what he was so surprised at?" "To hear an archbishop swear," replied the peasant. "I swear," replied the elector, "not as an archbishop, but as a prince." "But, my Lord," said the peasant, "when the prince goes to the devil, what will become of the archbishop?"

A person who lived in the parish of Sedgley, near Wolverhampton. having lost a considerable sum by a match at cock-fighting, to which practice he was notoriously addicted. swore in the most horrid manner, that he would never fight another cock as long as he lived; frequently calling upon God to damn his soul to all eternity if he did. and with dreadful imprecations, wishing the devil might fetch him if he ever made another bet. It is not to be wondered at, if resolutions so impiously formed. should be broken; for a while however, they were observed; but he continued to indulge himself in every other abomination to which his depraved heart inclined him. But, about two years afterward. Satan whose willing servant he was, inspired him with a violent desire to attend a cocking at Wolverhampton; and he

complied with the temptation. When he came to the place, he stood up, as in defiance of Heaven, and cried, "I hold four to three on such a cock." "F'our what?" said one of his companions in iniquity. "Four shillings," replied he. "I'll lay," said the other. Upon which they confirmed the wager, and, as his custom was, he threw down his hat, and put his hand in his pocket for the money; when, awful to relate, he instantly fell a ghastly corpse to the ground. Terrified at his sudden death, some who were present, for ever after desisted from this infamous sport; but others, hardened in iniquity, proceeded in the barbarous diversion, as soon as the dead body was removed from the spot.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh-day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh-day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole-day in seven, to be a holy Sabbath to himself.

That great man, Sir Matthew Hale thus speaks of the Sabbath: "I have," says he, "by long and sound experience, found that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me. The observance of this day hath ever had joined to it, a blessing upon the rest of my time; and the week

that hath been so begun, hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes the week following, by the manner of my passing of this day: and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

It is said of the pious and learned Mr. Gouge, that as he forbore providing suppers on the eve before the Sabbath, that servants might not be kept up too late, so he would never suffer any servant to tarry at home to dress any meat on the Lord's day for any friends, whether they were mean or great, few or many.

A girl of only eight years of age, seemed always much impressed by what she heard at school, and often rehearsed it to her mother after she came home. One evening, the teacher had been speaking against the evil of Sabbath profanation, and little M—— returned as usual, deeply affected by the teacher's remarks. In order to see if she still recollected this subject, her mother requested her one Sabbath morning, a short time afterwards, to go to the well and fetch some water. She looked her mother in the face, and replied with tears, "But God will see me, mother; for he sees and knows all that we do. Have you forgotten what we heard in school about the evil of breaking the Sabbath; I will rise early to-morrow morning, and bring you as much water as you please."

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

Mr. Phillip Henry used to call the Lord's day, the queen of days, the pearl of the week, and observed it accordingly. His common salutation of his family or friends, on the Lord's day in the morning was that of the primitive Christians; "the Lord is risen! he is risen indeed!" making it his chief business on that day, to celebrate the memory of Christ's resurrection; and he would say sometimes, "Every Lord's day is a true Christian's Easterday."

On Easter Sunday, the Greek church are accustomed to perform a solemn service in honor of our Lord's resurrection. On Easter Sunday in 1814, the Emperor of Russia, &c. &c. not being able as usual, to assemble for this purpose in their cathedral, met, with the whole Russian army, in the palace of Louis the XV. at Paris, when the service was performed by seven of the priests. The Emperor kneeled down, as did his 80,000 soldiers, and all united in solemn thanksgiving to God for the resurrection of Jesus Christ. The French soldiers, and innumerable spectators, though ignorant in a great measure of the intention of the ceremony, were deeply affected with the spectacle, and burst into tears.

Mr. John Knox, a little before his death, rose out of his bed; and being asked, "Why he rose, being so sick?" he answered, "That he had had in the night sweet meditations on the resurrection

of Jesus Christ ; and now he would go into the pulpit, and impart to others the comforts he felt in his soul."

Q. 60. How is the Sabbath to be sanctified ?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days ; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

A little boy in London, who attended a Sabbath School, having occasion every Lord's day to go through a certain court, observed a shop always open for the sale of goods. Shocked at such a profanation, he considered whether it was possible for him to do any thing to prevent it. He determined to leave a Tract, on the " Lord's Day," as he passed the shop in the course of the week. He did so ; and on the following Sabbath observed that the shop was shut up. Surprised at this, he stopped, and considered whether this could be the effect of the tract he had left. He ventured to knock gently at the door ; when a woman within, thinking it was a customer, answered aloud, "*You cannot have any thing ; we don't sell on the Sunday !*" Encouraged by what he had heard, the little boy still begged for admittance ; when the woman recollecting his voice, said, " Come in my dear little fellow : it was you that left the tract here, against Sabbath-breaking ; and it alarmed me so, that I did not dare to keep my shop open any longer ; and I am determined never to do so again while I live."

A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked, how it was she



could always come so early; she answered, very wisely, "That it was part of her religion, not to disturb the religion of others."

The attention of a servant maid in Edinburgh to the spiritual interest of a little girl committed to her charge, and who died when nine years old, was peculiarly owned of God. The servant was accustomed to attend on the ministry of the late Mr. Patison, and the child was permitted to accompany her. By degrees, the attention of her young charge was so drawn out to the sermons she heard, that the account she gave of many of the precious truths which fell from the lips of that worthy minister of Christ, far exceeded what might have been expected from her tender years. Happening, one day, in the course of his family visits, to call at the house where the dear child and her maid lodged, during the bathing season, Mr. Patison entered into conversation with her, and from her punctual attendance on public ordinances, took occasion to ask her if she recollected his preaching on Isaiah xl. 11. "He shall feed his flock like a shepherd, he shall gather his lambs with his arms," &c. "Yes," replied the child, "I remember it very well; for all the time you were preaching, I was wishing with all my heart, that I were one of Christ's lambs." "Ah!" my dear," said the good man, not a little affected, "What a happy day would it have been in Bristo-street, had all my hearers been employed in a similar manner!"

One Lord's day, as a man was passing through Haworth on horseback, his horse lost a shoe; he applied to a blacksmith, who told him, "That he could not shoe a horse on the Lord's day, with-

out the minister's permission." They went to gether to Mr. Grimshaw the minister of the place and the man satisfying him that he really was in haste, going for a midwife, Mr. Grimshaw permitted the blacksmith to shoe the horse, which otherwise he would not have done for double pay.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning of the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

It was the frequent and almost constant custom of Mr. Grimshaw to leave his church while the psalm was singing, to see if any were absent from worship and idling their time in the church-yard, the street, or the ale-house: and many of those whom he so found he would drive into the church before him. "A friend of mine, says Mr. Newton, "passing a public-house in Haworth, on a Lord's day morning, saw several persons making their escape out of it, some jumping out of the lower windows, and some over a low wall: he was at first alarmed, fearing the house was on fire; but, on inquiring what was the cause of the commotion, he was told, that they saw the parson coming. They were more afraid of their parson than they were of a justice of peace. His reproofs were so authoritative, and yet so mild and friendly that the stoutest sinners could not stand before him."

A minister, observing that some of his people made a practice of coming in very late, and after a considerable part of the sermon was over, was determined that they should feel the force of

public reproof. One day, therefore, as they entered the place of worship at their usual late hour the minister, addressing his congregation, said, "But, my hearers, it is time for us now to conclude, for here are our friends just come to fetch us home." We may easily conjecture what the parties felt at this curious but pointed address.

On a Sabbath-day, two sons of a poor widow in Derbyshire, the elder sixteen and the younger thirteen years of age, went to slide on some ice at a short distance from home. Before they left their habitation, they had been requested by their mother to accompany her to the house of God, and, whilst on the ice, were warned of their danger, by a person who passed by and knew the depth of the water. But, alas! their mother's pious request, and the seasonable warning of their neighbor were both in vain. In a little time the ice gave way; and, awful to relate! *clasped in each others' arms, they sunk to rise no more!* Thus were these youthful Sabbath-breakers called to stand before the judgment seat of that almighty Being who has said, "Remember the Sabbath-day, to keep it holy."

In the year 1809, a youth about seventeen years of age, the son of a respectable tradesman in London, went out for the purpose of shooting birds *on a Lord's day in the afternoon*. He had done so more than once before, which coming to the knowledge of his father, he expressly enjoined him never to do the like again. But the lad, disregarding this command and taking advantage of his father's absence, borrowed a gun from a person in the neighbourhood, and went out as

usual. While he was watching the birds, the gun by some accident, went off, and killed him on the spot. Not returning at the accustomed time, his friends were alarmed; a search was made, and at length his body was discovered in a barn, in a state too shocking to be described.

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special property in the seventh, his own example, and his blessing the Sabbath day.

"I now beg permission," says one of the missionaries, "to relate the simple argument of a pious poor man with a Sabbath-breaker. I had it from the poor old man a few weeks since, in the course of conversation with him, which very much interested me: He is a member of our church at Mattishall. In reasoning with the Sabbath-breaker, he said, 'Suppose now, I had been at work hard all the week, and earned seven shillings; and suppose I met a man, and gave him six shillings out of the seven, what should you say to that?' 'Why, that you were very kind, and that the man ought to be thankful.' 'Well, but suppose he was to knock me down, and rob me of the other shilling; what then?' 'Why, then he would deserve hanging.' Well, now, this is your case: thou art the man: God has freely given you six days to work in, and earn your bread, and the seventh he has kept for himself, and commands us to keep it holy; but you, not satisfied with the six days God has given, rob him of the seventh; what then do you deserve?' The man was silenced."

An old man who lived on the Jura mountain in

Switzerland, where the winter is very long and the summer very short, and where it is of great consequence to preserve their hay, and put it up in good order; because, if they run out, their cattle must starve, as the snow lies so long and so deep, they cannot go to their neighbors and get any, even if they had sufficient to spare. This man had the love of Jesus and the fear of God in his heart, and kept the Lord's day as the Lord commands his people to keep it. One Lord's day, when the hay was just in the finest order for putting up, his sons came to him and proposed to him to go and put up the hay: but he said, "Not so, my sons; this is the *Lord's day*." However, his sons were tempted by the value of the hay, and the fineness of the weather, to prepare themselves for work; but the moment they put their forks into it, a storm broke over their heads, and the rain poured upon them in torrents—one of the most violent storms they ever had—and the hay was completely destroyed. The old man addressed his sons: "Thou shalt do no work on the Sabbath-day. Six days shalt thou labor and do all thy works; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. My sons," continued the old man, "*you have done a work* to save your hay, and the rain has destroyed it. Learn from this to respect the commandments of the Lord." His sons never forgot this lesson; and they never again did common work on the Lord's day.

On a Lord's day, at the time of the great frost

in the year 1634, fourteen young men were playing at football, on the river Trent, near Gainsborough: while thus engaged in the open violation of God's command, they met together in a scuffle; the ice suddenly broke, and they were all drowned!

When a minister of the gospel was spending a few weeks in Edinburgh, there came, on business to the house where he was, a man of the world—one of those modern scoffers who are so constantly fulfilling Peter's prediction, 2 Peter iii. 3. He was introduced to the preacher in the following manner: "This is Mr. —, an acquaintance of mine, and I am sorry to add, though young and healthy, never attends public worship." "I am almost tempted to hope," replied the minister, "that you are bearing false witness against your neighbor." "By no means," said the infidel, "for I always spend my Sunday in settling accounts." The minister immediately replied, "You will find, sir, that the day of judgment will be spent in exactly the same manner."

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

The judicious Hooker used to say, "If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might requite her care of me, and cause the widow's heart to sing for joy."



The danger occasioned by an awful eruption of Mount Etna, many years since, obliged the inhabitants of the adjacent country to flee in every direction for safety. Amidst the hurry and confusion of this scene, every one carrying away whatever he deemed most precious, two sons, the one named Anaphias, the other Amphonimus, in the height of their solicitude for the preservation of their wealth and goods, recollected their father and mother, who, being both very old, were unable to save themselves by flight. Filial tenderness overcame every other consideration:—"Where," exclaimed the generous youths, "shall we find a more precious treasure than our parents?" This said, the one took up his father on his shoulders, the other his mother, and so made their way through the surrounding smoke and flames.

A little boy about seven years old, was on a visit to a lady, who was very fond of him. Although he was a great way from home, he behaved very well, and endeavored to do every thing that he thought would have pleased his parents had they been present. One day, at breakfast, there was some hot bread upon the table and it was handed to him; but he refused to take it. "Do you not like hot bread?" said the lady. "Yes," replied he. "I am very fond of it." "Then, my dear, why do you not take some?" "Because my papa does not approve of my eating hot bread." I suppose that his father thought, as most people think, that hot bread is not wholesome. "But your father," said the lady "is a great way off, and will not know whether you eat it or not.

You may indulge yourself for once. There will be no harm in that." "No. I will not disobey my father and mother. I must do what they have told me to do, though they are a great way off. I would not touch the roll, if I were sure nobody would see me. I myself would know it: and that would be sufficient." When the lady found him so resolute in doing what was right, she was pleased with him, and commended him; and, no doubt, he felt much happier, in his own mind, than he would have done if he had eaten the hot roll.

Frederick II. king of Prussia, made it a point to return every mark of respect or civility shown to him in the street by those who met him. He one day observed at table that, whenever he rode through the streets of Berlin, his hat was always in his hand. Baron Pollnitz, who was present, said, "That his majesty had no occasion to notice the civility of every one who pulled his hat off to him in the streets." "And why not," said the king in a lively tone, "are they not all human beings as well as myself?"

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honor and duty which belongeth to every one in their several places and relations.

An amiable youth was lamenting, in terms of the sincerest grief, the death of a most affectionate parent. His companion endeavored to console him, by the reflection, that he had always behaved to the deceased with *duty, tenderness, and respect*. So I thought, replied the youth, "whilst my parent was living: but now I recollect with pain and sorrow many instances of disobedience.

and neglect, for which, alas ! it is too late to make atonement."

There was lately a man who had an only son, to whom he was very kind, and gave every thing that he had. When his son grew up and got a house, he was very unkind to his poor old father, whom he refused to support, and turned out of the house. The old man said to his grandson, "Go and fetch the covering from my bed, that I may go and sit by the way-side and beg." The child burst into tears, and ran for the covering. He met his father, to whom he said, "I am going to fetch the rug from my grandfather's bed, that he may wrap it round him, and go a-begging?" Tommy went for the rug, and brought it to his father, and said to him, "Pray, father, cut it in two, the half of it will be large enough for grandfather, and perhaps you may want the other half when I grow a man and turn you out of doors." The words of the child struck him so forcibly, that he immediately ran to his father, and asked forgiveness, and was very kind to him till he died.

A certain farmer in England had an only son, to whom he was greatly attached, and never could think of chastising him for his faults. When he arrived at the age of twelve years, he bade adieu to his father's house, and went with a band of gypsies. For nearly twenty years he was never heard of. It happened, however, that the old man was under the necessity of taking a journey a considerable way, with a large sum of money. He had to pass a wood, and as he went on, a man rushed from it, seized his horse, and demanded his money. The old man remonstrated with

him. He would not hear, but again demanded his money. Most reluctantly he gave it up. The robber gazing at him, said, "Do you know me?" "No," said the old man. "Do you not know me?" he repeated. "No, I do not know you." "Well," said the robber, "I am your son!" and, returning his money, added, "Had you corrected me when young, I might have been a comfort to you; but now I am a disgrace to you, and a pest to society!"

The Rev. Mr. Berridge being once visited by a loquacious young lady, who, forgetting the modesty of her sex, and the superior gravity of an aged divine, engrossed all the conversation of the interview with small talk concerning herself. When she rose to retire, he said, "Madam, before you withdraw, I have one piece of advice to give you; and that is. When you go into company again, after you have talked *half an hour* without intermission, I recommend it to you to stop a while, and see if any other of the company has any thing to say."

Once, at a meeting of ministers, a question was started to be debated among them. Upon the first proposal of it a confident young man shoots his bolt presently. "Truly," said he, "I hold it so." "You hold, sir," answered a grave minister, "it becomes you to hold your tongue."

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

Frederic, the late king of Prussia, having rung

his bell one day, and nobody answering, opened the door, and found the page in waiting, asleep on a sofa. He was just going to awake him when he perceived the end of a paper out of his pocket, on which something was written; this excited his curiosity; he pulled it out, and found it to be a letter from the mother of the page, thanking him for having sent her a part of his wages, which had proved a very timely assistance to her and, in conclusion, beseeching God to bless him for his filial duty. The king stepped softly to his room, took a rouleau of ducats and slipped them with the letter into the page's pocket. Returning to his apartment, he rung so violently, that the page awoke, opened the door, and entered. "You have been asleep," said the king. The page attempted to excuse himself; and in his embarrassment, happening to put his hand into his pocket, felt with astonishment the rouleau. He drew it out, turned pale, and looking at the king, burst into tears, without being able to speak a word. "What is the matter?" said the king. "what ails you?" "Ah! sire," said the young man, throwing himself at his majesty's feet, "somebody wishes to ruin me; I know not how I came by this money in my pocket." "What God bestows," resumed the king, "he bestows in sleep;\* send the money to your mother; salute her in my name, and assure her, that I shall take care of both her and you."

A clergyman, who is now fulfilling the duties of his office with faithfulness and punctuality, was asked, when examined for orders by the

\* A German proverb.

bishop's chaplain, whether he had made divinity his study? he replied, that he had not *particularly* studied it; "but," said he. "my mother taught me the scriptures." "Ah!" said the chaplain, "mothers can do great things!" The young man was examined with respect to the extent of his knowledge, was approved, ordained, and desired to preach before the bishop. The excellent mother alluded to, in writing to another of her sons, on the birth of his eldest child, says, 'Give him an education that his life may be useful—teach him religion that his death may be happy?'

Philip Henry, speaking once of a wicked son in the neighborhood, that was very undutiful to his mother, charged some of his children to observe the providence of God concerning him; perhaps, saith he, I may not live to see it, but, do you take notice, whether God do not come upon him, with some remarkable judgment in this life, according to the threatening implied in the reason annexed to the fifth commandment; but he himself lived to see it fulfilled not long after in a very signal providence.

"Some time ago," says one, "I met with a little boy of a most interesting character. He was happet aneath his grey plaid, in the bield of a green rash bush. He had been reading; for when I came up, he closed a small pocket Bible. I imagined he had been weeping, for his eyes were wet. I inquired after his little history, and where his parents lived. 'My father and mither are baith dead,' said he, 'an' I ha'e nae body to leuk to me but my maister and mistress, but they are unco kind to me. Yonder the place where my father stay'd; it gars me aye greet when I leuk



at it. That was my father's Bible ; there the psalm (referring to the 12th) they sung that night he de'ed. I'm aye vex't when I read the psalms ; I us'd to say them to my father on the Sabbath nights, when he tell't me an' my wee brithers he was soon gaun to d'e, an' gar't us aye fa' to the greetin', but he bade us dight our een, an' no greet ; for if we saught the Almighty, he wad be a father to us when he was dead and gane.' "

Q. 67. Which is the sixth commandment ?

A. The sixth commandment is, 'Thou shalt not kill.

Q. 68. What is required in the sixth commandment ?

A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

Sir Theodore Mayem, on his death-bed, gave this advice to a noble friend that asked his counsel for the preservation of health.—"Be moderate in your diet, use much exercise, and little physie."

"A meek man," says Mr. Henry, "escapes many of those perplexities, those woes, and sorrows, and wounds without cause, which he that is passionate, provoking, and revengeful, brings upon his own head." An instance of this he mentions, taken from Mr. Baxter's book on Patience, "Once as the author was going along the streets of London, a hectoring rude fellow jostled him ; he went on his way, and took no notice of it ; but the same man, affronting the next person he met, in a similar manner, he drew his sword, and demanded satisfaction, on which mischief ensued "

A certain person, being on a jury in trial of life and death, he was completely satisfied of the innocence of the prisoner ; all the other eleven

were of the opposite opinion ; but he was resolved, that a verdict of guilty should not be brought in. In the first place, he spent several hours in trying to convince them ; but found that he made no impression, and that he was exhausting the strength which was to be reserved for another mode of operation. He therefore, calmly told them it should now be a trial who could endure confinement and famine the longest, and that they might be quite assured he would sooner die than release them at the expense of the prisoner's life. In this situation they spent about twenty-four hours, when, at length, they all acceded to his verdict of acquittal.

The Romans had a law, that no person should approach the emperor's tent in the night, upon pain of death ; but it once happened, that a soldier was found in that situation, with a petition in his hand, waiting for an opportunity of presenting it. He was apprehended, and going to be immediately executed ; but the emperor having overheard the matter in his pavilion, cried aloud, saying, " if the petition be for himself, let him die, if for another spare his life." Upon inquiry, it was found that the generous soldier prayed for the lives of his two comrades who had been taken asleep on the watch. The emperor nobly forgave them all.

Q. 69 What is forbidden in the sixth commandment ?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereto.

It is recorded of John Dod, that one night, very late, he felt strongly moved to visit a gentleman of his acquaintance, who lived at some distance. Not knowing what might be the design

of Providence in this, he went. Having come to the house and knocked at the door, the gentleman himself opened it; to whom Mr. Dod said, "I am come to you; I know not why myself, but I was restless in my spirit till I had done it." The gentleman replied, "You know not why you came; but God knew why he sent you." On which he pulled out the halter with which he intended to take away his own life, which by this means was happily prevented.

A gentleman who was very ill, sending for the late Dr. Lake, told him that he found he must die, and gave him the following account of the cause of his death. He had about a fortnight before been riding over Hounslow-heath, where several boys were playing at cricket. One of them, striking the ball, hit him just on the toe with it, looked him in the face, and ran away. His toe pained him extremely. As soon as he came to Brentford, he sent for a surgeon, who was for cutting it off. But unwilling to suffer that, he went on to London. When he arrived there, he immediately called another surgeon to examine it, who told him his *foot* must be cut off. But neither would he hear of this; and so, before the next day, the mortification siezed his *leg*, and in a day or two more struck up into his *body*. Dr. Lake asked him, whether he knew the boy that struck the ball? he answered, "About ten years ago, I was riding over Hounslow-heath, where an old man ran by my horse's side, begged me to relieve him, and said he was almost famished. I bade him be gone. He kept up with me still; upon which I threatened to beat him. Finding that he took no notice of this, I drew my sword,

and with one blow killed him. A boy about four years old who was with him screamed out, 'His father was killed!' His face I perfectly remember. *That boy it was who struck the ball against me, which is the cause of my death.'*

Alexander the Great having invited several of his friends and general officers to supper. proposed a crown as a reward for him who should drink most. He who conquered on this occasion was Promachus, who swallowed fourteen measures of wine, that is eighteen or twenty pints. After receiving the prize, which was a crown worth a talent, i. e. about a thousand crowns. he survived his victory only three days. Of the rest of the guests, forty died of their intemperate drinking. "The end of these things is death."

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

Alexander the Great, having defeated Darius king of Persia. the wife and daughters of Darius, who were women of remarkable beauty. were taken captive. Though it was but too common to use female captives with indecency, Alexander strictly avoided every thing in his conduct towards them that would have given them cause to suspect any danger to their honour; and no doubt, thinking it was more glorious and worthy of a king to conquer himself, than to subdue his enemies, he never approached any of them. but permitted them to live unseen in the greatest privacy.

Mr. Newton, as a commander of a slave ship, had a number of women under his absolute command; and knowing the danger of his situation on that account, he resolved to abstain from flesh in his food, and to drink nothing stronger than water during the voyage; that by abstemiousness he might subdue every improper emotion. Upon his setting sail, the sight of a certain point of land, was the signal for his beginning a rule which he was enabled to keep

Dr. Hugh Latimer, one of the primitive reformers, was made Bishop of Worcester in the reign of Henry VIII. It was the custom of those times for each of the bishops to make presents to the king on new-year's day. Bishop Latimer went with the rest of his brethren, to make the usual offering; but instead of a purse of gold, he presented the king with a New-Testament, in which was a leaf doubled down to this passage: "Whoremongers and adulterers God will judge."

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

A lady of suspected chastity, and who was tinctured with infidel principles, conversing with a minister of the gospel objected to the Scriptures on account of their obscurity, and the great difficulty of understanding them. The minister wisely and smartly replied.—"Why, madam, what can be easier to understand than the seventh commandment, *'Thou shalt not commit adultery.'*"

Anthony William Boehm, a German divine, once preached from Exod. xx. 14. "Thou shalt not commit adultery." A Chevalier, who was

one of his hearers, felt himself so much offended and insulted, that he challenged Boehm to fight a duel, because he thought his sermon designed entirely to offend him. Boehm accepted the challenge, and appeared in his robes, but instead of a pistol, he had the Bible in his hand, and spoke to him in the following manner: "I am sorry you were so much offended when I preached against that destructive vice; at the time I did not even think of you: here I appear with the sword of the Spirit, and if your conscience condemns you, I beseech you for your own salvation, to repent of your sins, and lead a new life. If you will, then fire at me immediately: for I would willingly lose my life, if that might be the means of saving your soul." The Chevalier was so struck with this language, that he embraced him, and solicited his friendship.

It is said that Henry the Great of France, took much pleasure in conversing with an honest and religious man of low situation in life, who used great freedom with his majesty. One day, he said to the king, "sire, I always take your part when I hear any man speaking evil of you; I know that you excel in justice and generosity, and that many worthy things have been done by you. But you have one vice for which God will condemn you if you do not repent, I mean the unlawful love of women." The king, it is said, was too magnanimous to resent this reproof, but he long felt it like an arrow in his bosom; and sometimes said, that the most eloquent discourses of the doctors of the Sorbonne had never made such an impression on his soul, as this honest reproof from his humble friend.



Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal?

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Two persons who were employed in collecting money for some public charity, knocked at the door of a certain gentleman, intending to solicit his donation. While waiting there they overheard the master of the house severely reproving his servant, for the waste of a small piece of candle. Judging from this appearance of extreme parsimony, that he was a covetous man one of them proposed that they should lose no more time in waiting there, but go on to the next house: the other person, however, thought it best to stay. At length they were introduced, when the gentleman, having read their case, immediately presented them with five guineas. The collectors, so agreeably disappointed, could not conceal their surprise; which, being observed by the donor, he desired to know why they expressed so much wonder at the gift. "The reason, sir," said one of them, "is this: we happened to hear you severely blaming your servant for losing an inch of candle, and expected nothing from a person who, we feared was so parsimonious." "Gentlemen," replied he, "it is true I am very exact in the economy of my affairs: I cannot endure the waste of any thing, however small its value; and I do this, that I may save out of a moderate income, something to give to God and religion."

A nobleman, lately travelling in Scotland, was asked for alms, in the High street of Edinburgh, by a little ragged boy; he said he had no change;

upon which the boy offered to procure it. His lordship, in order to get rid of his importunity, gave him a piece of silver, which the boy conceiving was to be changed, ran off for the purpose. On his return, not finding his benefactor, who he expected would have waited; he watched for several days in the place where he had received the money, pursuing his occupation. At length the nobleman happened again to pass that way; he accosted him, and put the change he had procured into his hand, counting it with great exactness. His lordship was so pleased with the boy's honesty, that he placed him at school and designed to do for him.

Some years ago, resided in a country village, a poor but worthy clergyman, who, with the small stipend of 40*l.* per annum, supported himself, a wife, and seven children. At one time walking and meditating in the fields in much distress, from the narrowness of his circumstances, he stumbled on a purse of gold. Looking around in vain to find its owner, he carried it home to his wife; who advised him to employ it, at least a part of it, in extricating them from their present difficulty; but he conscientiously refused, until he had used his utmost endeavors to find out the former proprietor, assuring her, that *honesty is always the best policy*. After a short time, it was owned by a gentleman, who lived at some little distance, to whom the clergyman returned it, with no other reward than thanks. On the good man's return, his wife could not help reproaching the gentleman with ingratitude, and censuring the over-scrupulous honesty of her husband; but he only replied as before, *honesty is the best policy*. A

few months after this, the curate received an invitation to dine with the gentleman, who after hospitably entertaining him, gave him the presentation to a living of 300*l.* per annum, to which he added, a bill of 50*l.* for his present necessities. The curate, after making suitable acknowledgements to his benefactor, returned with joy to his wife and family, acquainting them with the happy change in his circumstances; and adding, that he hoped she would now be convinced that *honesty was the best policy*; to which she readily assented.

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate.

A gentleman in Surrey, some years ago, held a farm worth 200*l.* a-year in his own hands. till he was obliged to sell half of it to pay his debts, and let the other half to a farmer, on a lease of 21 years. After a while, the farmer wanted to buy the land. "How is this," said the gentleman. "that I could not live upon the farm, being my own, while you have paid rent, and yet are able to purchase it?" "O," said the farmer, "two words make all the difference: you said *go*, and I say *come*; you lay in bed, or took your pleasure, and sent others about your business; and I rise betimes, and see my business done myself."

One of the catechists of a Sabbath school going to visit a boy who had been absent, heard the following story related by his mother; "O mother!" exclaimed the boy, as he entered the house one day, "something has killed all my rabbits." Without giving his mother time to reply, he con-

tinued, "It is a judgment of God come upon me for stealing meat for them; but," said he, "I am glad that I have none left, for they would have been a temptation to make me steal again."

Mr. Samuel Fairclough, at thirteen years of age, hearing his godfather, Mr. Samuel Ward, preaching on restitution, from the instance of Zaccheus, and often repeating, that the sin was not forgiven unless what was taken was restored, was so touched with remorse for the robbing of an orchard, that, after a restless night, he went to a companion of his, who was guilty of the same crime, and told him that he was going to Mr. Jude, the owner, to carry him twelve pence for his three-penny worth of pears, of which he had wronged him. His companion, fearing whipping from his master, answered, 'Thou talkest like a fool, Sam, for God will forgive us ten times sooner than old Jude will forgive us once. But Sam. being of another mind, went to Jude's house, confessed the injury, and offered the money. Jude pardoned him; but would take no money. This grieved him more; upon which he made application to his spiritual father, Mr. Ward, and opened to him the whole state of his mind, who received and treated him with great kindness and attention.

Mr. Boston states in his memoirs, that having been employed, when a young man, for some time, by a notary, his employer failed to pay him for his services. Seeing a neglected book lying in the notary's chamber, he secretly took it away, thinking he might lawfully use this method of paying himself; but on farther reflection, he view-

ed his conduct as sinful, and inconsistent with strict justice. Impressed with this conviction, he replaced the book with the same secrecy in which he had taken it away. An amiable instance of that tenderness of conscience for which the venerable man was remarkable.

Q. 76. What is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

Petrarch, a celebrated Italian poet who flourished 400 years ago, recommended himself to the confidence and affection of Cardinal Colonna, in whose family he resided, by his candor and strict regard to truth. A violent quarrel having occurred in Cardinal Colonna's household, the Cardinal, wishing to decide with justice, assembled all his people, and obliged them to bind themselves by a solemn oath on the gospel to declare the whole truth. Every one without exception submitted to his determination, even the Cardinal's brother, bishop of Luna, was not excused. Petrarch, in his turn, presented himself to take the oath; the Cardinal closed the book, and said, "As to you, Petrarch, your *word is sufficient*."

When the late president of the United States of America was about six years of age some one made him a present of a hatchet. Highly pleased with his weapon, he went about chopping every thing that came in his way; and going into the garden, he unluckily tried its edge on an English cherry-tree, stripping off its bark, and leaving

little hopes of its recovery. The next morning, when his father saw the tree, which was a great favorite, he inquired who had done the mischief, declaring he would not have taken five guineas for it; but no one could inform him of the offender. At length, however, came George, with the hatchet in his hand, into the place where the father was, who immediately suspected him to be the culprit. "George," said the old gentleman, "do you know who killed that beautiful little cherry-tree yonder in the garden?" The child hesitated for a moment, and then nobly said, "*I cannot tell a lie, papa,—you know I cannot tell a lie.—I did cut it with the hatchet!*" "Run to my arms! Glad am I, George, that you have killed my tree—you have paid me for it a thousand fold! Such an act of heroism in my son is of more worth than a thousand cherry-trees, though blossomed with silver, and their fruits of gold."

Not many years ago, a man waited on a magistrate near Hitchen, in the county of Hertford, and informed him that he had been stopped by a young gentleman in Hitchen, who had knocked him down, and searched his pockets; but not finding any thing, he suffered him to depart. The magistrate, astonished at this piece of intelligence, despatched a messenger to the young gentleman, ordering him to appear immediately, and answer to the charge exhibited against him. The youth obeyed the summons, accompanied by his guardian and an intimate friend. Upon their arrival at the seat of justice, the accused and the accuser were confronted; when the magistrate hinted to the man, he was afraid he had made the charge with no other view than that of extorting money,



and bade him take care how he proceeded; exhorting him in the most earnest and pathetic manner, to beware of the dreadful train of consequences attending perjury. The man insisted upon making oath to what he had advanced; the oath was accordingly administered and the business fully investigated, when the innocence of the young gentleman was established by the most incontrovertible evidence. The infamous wretch finding his intentions thus frustrated, returned home much chagrined; and meeting soon afterwards with one of his neighbors, he declared he had sworn to nothing but the truth, calling God to witness the same in the most solemn manner, and wished, if it was not as he had said, his jaws might be locked, and that his flesh might rot upon his bones; when, terrible to relate! his jaws were instantly arrested, and the use of that faculty he had so awfully perverted was denied him forever! and, after lingering nearly a fortnight, he expired in the greatest agonies, his flesh literally rotting upon his bones!

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

“It was but the other night,” says a pious gentleman, “that I wandered across the bleak and barren mountains, at the foot of which stands the little cottage where I was born: and, O delightful thought, born again! Yes, it was at that humble spot, that I first tasted the bitter cup of true repentance, and drank of the spring of peace, purity and joy: the remembrance of which often fills my eyes, with tears, and my heart with rap-

ture. Seeing a cottage at a distance, I walked up to it, entered, and told the inmates the cause of my being there. I was most kindly received. Seven sweet children were stationed round the homely board: yet, sadness seemed to pervade the whole circle. On asking the cause, the mother informed me, that one of the children had been telling a falsehood; upon this a little girl was instantly covered with blushes, and a tear started from her eye. 'Robert,' said the father, 'bring the Bible, and show your sister who it is she has offended.' The little boy, younger than herself, read the ninth commandment, and the first eleven verses of the fifth chapter of the Acts. This being done, every member of the family brought a proof from Scripture of the sin and danger of lying. The father, then, with much affection, showed them that this was as offensive to God now, as it was when he struck Ananias and Sapphira dead; and that it was of the Lord's mercies we were not consumed. He then sung the 51st psalm, read a portion of the word of God, frequently making pious and solemn observations as he went along, and afterwards prayed with his children most devoutly. On rising from prayer, the offending girl wept bitterly. She approached her father with pensive looks, begged him to forgive the offence, and withdrew, that she might pray alone to God for *his* forgiveness. I was of course highly gratified. I returned home under the deep impression of the awfulness of the sin of lying; and could not help wishing that all parents would correct their children in a similar way, whenever they offended in a similar manner."

One day there happened a tremendous storm

of lightning and thunder, as Archbishop Leighton was going from Glasgow to Dunblane. He was descried, when at a distance, by two men of bad character. They had not courage to rob him: but wishing to fall on some method of extorting money from him, one said, "I will lie down by the way-side as if I were dead, and you shall inform the archbishop, that I was killed by the lightning, and beg money of him to bury me." When the archbishop arrived at the spot, the wicked wretch told him the fabricated story. He sympathised with the survivor, gave him money, and proceeded on his journey. But when the man returned to his companion, he found him really lifeless! Immediately he began to exclaim, "Oh! sir, he is dead! Oh! sir, he is dead!" On this the archbishop discovering the fraud, left the man with this important reflection, "It is a dangerous thing to trifle with the judgments of God."

When any one was speaking ill of another in the presence of Peter the Great, he at first listened to him attentively, and then interrupted him. "Is there not," said he, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him?"

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, 'Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.'

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

"No doubt," said the late Mr. Brown of Had-dington, "I have met with trials as well as others; yet so kind has God been to me, that I think, if God were to give me as many years as I have already lived in the world, I would not desire one single circumstance in my lot changed, except that I wish I had less sin. It might be written on my coffin; Here lies one of the cares of providence, who early wanted both father and mother, and yet never missed them."

An Italian bishop struggled through great difficulties without repining, and met with much opposition, without ever betraying the least impatience. An intimate friend of his, who highly admired these virtues which he thought impossible to imitate, one day asked the bishop, if he could communicate his secret of being always easy? "Yes," replied the old man, "I can teach you my secret with great facility: it consists in nothing more than making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the bishop: "in whatever state I am. I first of all look up to Heaven, and remember that my principal business here, is to get there; I then look down on the earth, and call to mind how small a space I shall occupy in it when I come to be interred; I then look abroad on the world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain."

A poor little boy, in the neighborhood of Chatham, was bound apprentice to a chimney sweeper.

Some time afterwards he began to attend the Sabbath school, and there was reason to hope that the instructions he received were made useful to his precious soul. Being one day sent to sweep a chimney, instead of the dismal noise which is usually made on those occasions, he was heard to sing these sweet lines of Doctor Watts :

“ The sorrows of the mind  
Be banish'd from this place ;  
Religion never was design'd  
To make our pleasures less.”

What a striking instance of the power of religion on the youthful mind ! it not only promotes submission in a state the most abject, and a calling the most dangerous, but imparts true pleasure even when surrounded with the darkness and soot of a chimney.

Q. 81. What is forbidden in the tenth commandment ?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

“ When I was a lad,” says one, “ an old gentleman took some trouble to teach me some little knowledge of the world. With this view I remember he once asked me, when a man was rich enough ? I replied, when he has a thousand pounds. He said, No.—Two thousand ? No.—Ten thousand ? No.—Twenty thousand ? No.—An hundred thousand ? which I thought would settle the business ; but he still continuing to say No, I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said. When he has a little more than he has, and that is never ! If he acquires one thousand, he wishes to have two thousand ; then five, then ten,

then twenty, then fifty; from that his riches would amount to a hundred thousand, and so on till he had grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess."

A young person once mentioned to Dr. Franklin, his surprise, that the possession of great riches should ever be attended with undue solicitude; and instanced a merchant, who although in possession of unbounded wealth, was as busy, and much more anxious than the most assiduous clerk in his counting-house. The Doctor, in reply, took an apple from the fruit basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which filled the other hand; and choosing a third, remarkable for its size and beauty, he presented that also. The child, after many ineffectual attempts to hold the three apples, dropped the last on the carpet, and burst into tears. "See there," said he, "is a *little man* with more riches than he can enjoy."

Mutius, a citizen of Rome, was noted to be of so envious and malevolent a disposition, that Publius one day observing him to be very sad, said, "Either some great evil is happened to Mutius, or some great good to another."

A gentleman was once extolling at an extravagant rate the virtue of honesty; what a dignity it imparted to our nature; how it recommended us to the Supreme Being. He confirmed all by a celebrated line from Pope,

"An honest man's the noblest work of God."

"Sir," replied one, "however excellent the vir-



tue of honesty may be, I fear there are very few men in the world that really possess it." "You surprise me," said the stranger. "Ignorant as I am of your character, sir, I fancy it would be no difficult matter to prove even you a dishonest man." "I defy you." "Will you give me leave then to ask you a question or two, and promise not to be offended?" "Ask your questions and welcome." "Have you never met with an opportunity of getting gain by unfair means?" The gentleman paused. "I don't ask whether you made use of, but whether you have met with such opportunity? I for my part have, and I believe every body else has." "Very probable I may." "How did you feel your mind affected on such an occasion? Had you no secret desire, not the *least* inclination to seize the advantage which offered? Tell me without any evasion, and consistently with the character you admire." "I must acknowledge, I have not always been absolutely free from every irregular *inclination*: but."—"Hold, sir, none of your salvos, you have confessed enough. If you had the desire, though you never proceeded, this shows you were dishonest in *heart*. This is what the Scriptures call concupiscence. It defiles the soul. It is a breach of that law which requireth truth in the *inward parts*: and unless you are pardoned by the blood of Christ, will be a just ground of your condemnation, when God shall judge the secrets of men."

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Dr. Gill once preaching on human inability, a gentleman present was much offended, and took him to task for degrading human nature. "Pray, sir," said the doctor, "what do you think that man can contribute to his conversion?" He enumerated a variety of particulars. "And have you done all this?" said the doctor. "Why, no, I cannot say I have yet; but I hope I shall begin soon." "If you have these things in your power, and have not done them, you deserve to be doubly damned, and are but ill qualified to be an advocate for free will, when it has done you so little good."

Anne de Montmorency, constable of France, having been mortally wounded at an engagement, was exhorted by those who stood around him, to *die like a good christian*, and with the same courage which he had shown in his life time. To this he most nobly replied in the following manner, "Gentlemen, and fellow soldiers! I thank you all very kindly for your anxious care and concern about me: *but the man who has been enabled to endeavor to LIVE WELL, for four score years past, can never be to seek now, how to DIE WELL for a quarter of an hour.* But observe, my having been enabled to endeavor to live well, is not the ground of my dependence; no, my sole dependence is on Jesus Christ. It is by the grace of God, through him, that I now am what I am."

It is related of one of the ancients, that a man without learning came to him to be taught a psalm. He turned to the 39th, but when he had heard the first verse of it, "*I said I will take heed to my ways, that I sin not with my tongue;*

the man would hear no more, saying, this was enough if he could practice it; and when the instructor blamed him, that he had not seen him for six months, he replied, that he had not done the verse; and forty years after, he confessed he had been all that time studying it, but had not learned to fulfil it. *“If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.”*

A woman, professing to be under deep conviction, went to a minister, crying aloud that she was a sinner; but when he came to examine her in what point, though he went over and explained all the ten commandments, she would not own that she had broken one of them.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

On the 4th of August, 1796, between 11 and 12 o'clock in the forenoon, a violent storm of thunder and lightning arose in the district of Montpelier. In a field, about a mile from the town, a body of 900 French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assisting a husbandman in gathering in the produce of the earth, for hire. When the storm came on, the whole party took refuge under a tree, where the five soldiers began to blaspheme God for interrupting them in their labour; and one of them in the madness of his presumption, took up his firelock, which he happened to have by him, and pointing it toward the skies, said that he would fire a bullet at him who

sent the storm! Seized with horror at this blasphemous declaration, the husbandman made all the haste he could to quit their company; but scarcely had he got to the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner, that his life was despaired of.

When that truly devoted missionary, Henry Martyn, was at Shiraz, in Persia, translating the New Testament into the language of that country, he seems to have been delighted with the following incident, which he notices in his journal, June 28, 1811. "The poor boy," says he, "while writing how one of the servants of the high priest struck the Lord on the face, stopped, and said, sir, *did not his hand dry up?*"

Bonner was one of the most bloody instruments of persecution, during the cruel reign of Mary of England. Being confined in the tower of London, upon the accession of Queen Elizabeth, which was the highest punishment inflicted on him, he went to visit some of the criminals kept in that prison, and wishing to ingratiate them, called them his *friends* and *neighbors*. Upon this, one of them answered, "Go, you beast, into hell, and find your *friends* there, for we are none of them. I killed but one man upon a provocation, and do truly repent of it; but you have killed many holy persons of all sorts, without any provocation from them, and are hardened in your impenitence." This fact is related by Bishop Jewel, in a letter to Peter Martyr.

Q. 81. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Walking in the country, (says the Rev. Mr. Jay.) I went into a barn, where I found a thrasher at his work; I addressed him in the words of Solomon, "My friend, in all labor there is profit." But what was my surprise, when, leaning upon his flail, he answered, and with much energy, "No, sir: that is the truth, but there is one exception to it: I have long labored in the service of sin, but I got no profit by my labor." "Then," answered I, "you know somewhat of the apostle's meaning when he asked, 'What fruit had ye in those things whereof ye are now ashamed?'" "Thank God," he replied. "I do; and I also know, that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life."

A German prince, travelling through France, visited the arsenal at Toulon, where the galleys are kept. The commandant, as a compliment to his rank, said he was welcome to set any one galley-slave at liberty, whom he should choose to select. The prince, willing to make the best use of his privilege, spoke to many of them in succession, inquiring why they were condemned to the galleys. Injustice, oppression, false accusation, were the only causes they could assign: they were all innocent and ill-treated. At last he came to one, who, when he had asked the question, answered to this effect, "My lord, I have no reason to complain. I have been a very desperate wicked wretch: I have often deserved to be broken alive upon the wheel. I account it a great mercy that I am here." The prince fixed his eyes upon him, gave him a gentle blow upon

his head, and said, "You wicked wretch, it is a pity you should be placed among so many honest men. By your own confession, you are bad enough to corrupt them all; but you shall not stay with them another day." Then turning to the officer, he said, "This is the man sir, whom I wish to be released."

A venerable minister at H——, preached a sermon on the subject of eternal punishment. On the next day, it was agreed among some thoughtless young men, that one of them should go to him, and endeavor to draw him into dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister's study, and commenced the conversation, by saying, "I believe there is a small dispute between you and me, sir, and I thought I would call this morning, and try to settle it." "Ah," said the clergyman, "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," answered the minister, "there is no dispute between you and *me*. If you turn to Matt. xxv. 46, you will find that the dispute is between you and the *Lord Jesus Christ*, and I advise you to go immediately and settle it with him."

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

The late Rev. Mr. Brown of Haddington, towards the close of his life, when his constitution was



sinking under his multiplied and unintermitted labors, preached on the Monday after the dispensation of the Lord's supper, at Tranent, a serious and animated sermon from these words, "The grace of our Lord Jesus Christ be with you all. Amen." After the service was concluded by prayer and praise, and he was just about to dismiss the congregation, it occurred to him that he had made no direct address to those who were destitute of the grace of the Lord Jesus; and though worn out by his former exertions, he, at considerable length, and with most intense earnestness, represented the horrors of their situation, and urged them to have recourse, ere the season of forbearance was past, to the rich and sovereign grace of the long despised Savior. This unlooked-for exhortation, apparently made a deep impression, and was long remembered by the more serious part of the hearers.

A certain man, on the Malabar coast, had inquired of various devotees and priests, how he might make atonement for his sins; and he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes, he was directed to place his naked feet, and to walk about four hundred and eighty miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words, "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud,

"This is what I want;" and he became a lively witness, that the blood of Jesus Christ does cleanse from all sin indeed.

It is related of one, who, being a prisoner in a dark dungeon, when the light was brought to him for a little, to eat his diet, would pull out his bible, and read a chapter, saying that he could find his mouth in the dark, but not read in the dark.

A poor boy, about ten years old, brought a few pence, his savings from the small presents which his father had occasionally given him, for which he seemed highly pleased, to obtain a bible. He was asked if he should not repent, when the fruit should be ripe of having given away all his money. "Oh! no," he replied with great vivacity; "what we eat is soon gone, but the word of God endureth for ever."

Q. 85. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel.

"Children," says Cecil, "are capable of very early impressions. I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed wonderfully to delight her. Her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there?"—"Yes, papa?"—"And you seem vastly pleased with them?"—"Well now, throw them behind the fire." The tears started into her eyes; she looked earnestly at me, as if she ought to have a reason for so cruel a sacrifice. Well, my dear, do as you please: but you know, I never told you to do any thing

which I do not think would be for your good ; she looked at me a few moments longer, and then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well," said I, "there let them lie ; you shall hear more about them another time ; but say no more of them now." Some days after, I bought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure, and set it before her ; she burst into tears with excessive joy. "These my child," said I, "are yours, because you believed me when I told you to throw these paltry beads behind the fire ; your obedience has brought you this treasure. But now, my dear, remember as long as you live, what FAITH is. I did all this to teach you the meaning of faith. You threw your beads away when I bade you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God ; believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good."

Mr. Marshall, author of the "Gospel Mystery of Sanctification," having been for several years under distress of mind, consulted Dr. Goodwin, an eminent divine, giving him an account of the state of his soul, and particularising his sins, which lay heavy on his conscience. In reply, he told him, he had forgot to mention the greatest sin of all, the sin of unbelief, in not believing on the Lord Jesus Christ for the remission of his sins, and sanctifying his nature. On this he set himself to the studying and preaching of Christ and attained to eminent holiness, great peace of

conscience, and joy in the Holy Ghost. Mr. Marshall's dying words were these, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

The Rev. Dr. Mason, of New York, was requested to visit a lady in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended his ministry. On approaching her bedside, he asked if she felt herself a sinner, and her need of a Savior. She frankly told him she did not, and that she believed the doctrine of a Mediator to be all a farce. "Then," said the Doctor, "I have no consolation for you, not one word of comfort. There is not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity." He was on the point of leaving the room when one said, "Well, if you cannot speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bedside, prayed for her as a guilty sinner just sinking into hell, and then, rising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when on entering the room, she held out her hand to him, and said with a benignant smile, "It is true,—all that you said on Sabbath is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Savior you said

he was, and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on that rock of ages. 'There I am secure; there I shall remain; *I know whom I have believed.*' The doctor's prayer, through the divine blessing, fastened on her mind, she was convinced of her guilty state, and enabled to rest wholly on the Saviour, and after solemnly charging her husband to educate their daughter in the fear of God, she expired in the exercise of joy and peace in believing.

The Rev. David Dickson, professor of divinity in Edinburgh, being asked, when on his deathbed, how he found himself, answered, "I have taken my good deeds and bad deeds, and thrown them together in a heap, and fled from them both to Christ, and in him I have peace."

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

A lady being visited with a violent disorder, was under the necessity of applying for medical assistance. Her doctor, being a gentleman of great latitude in his religious sentiments, endeavored in the course of his attendance to persuade his patient to adopt his creed, as well as to take his medicines. He frequently insisted with a considerable degree of dogmatism, that repentance and reformation were all that either God or man could require of us; and that, consequently there was no necessity for an atonement by the sufferings of the Son of God. As this was a

doctrine the lady did not believe, she contented herself with following his medical prescriptions, without embracing his creed. On her recovery, she forwarded a note to the doctor, desiring the favor of his company to tea, when it suited his convenience, and requested him to make out his bill. In a short time he made his visit, and the tea-table being removed, she addressed him as follows: "My long illness has occasioned you a number of journeys, and I suppose, doctor, you have procured my medicines at considerable expense." The doctor acknowledged that "good drugs were not to be obtained but at a very high price." Upon which she replied, "I am extremely sorry that I have put you to so much labor and expense, and also promise, that on any future indisposition, I will never trouble you again. So, you see, I both repent and reform." The doctor immediately shrugging up his shoulders, exclaimed, "That will not do for me."—*'The words of the wise are as goads.'*

"I have heard," says Mr. Daniel Wilson, in a sermon of his, "of a certain person, whose name I could mention, who was tempted to conclude his day over, and himself lost; that, therefore, it was his best course to put an end to his life, which if continued, would but serve to increase his sin, and consequently his misery, from which there was no escape; and seeing he must be in hell, the sooner he was there the sooner he should know the worst; which was preferable to his being worn away with the tormenting expectation of what was to come. Under the influence of such suggestions as these, he went to a river, with a design to throw himself in; but as he was about to



do it, he seemed to hear a voice saying to him, *Who can tell?* at least, as deep an impression was made upon him, as if these words had been audibly delivered. By this, therefore, he was brought to a stand; his thoughts were arrested, and thus begin to work on the passage mentioned, *Who can tell?* (Jonah iii. 9.) viz. What God can do when he will proclaim his grace glorious? *Who can tell*—How far God may suffer the tempter to prevail, and yet after all, disappoint his malice? *Who can tell*—How long the Spirit may strive, and yet return with renewing efficacious grace? *Who can tell* but such an one as I may find mercy? or what will be the issue of humble prayer to heaven for it? *Who can tell*—what purposes God will serve in my recovery? By such thoughts as these, being so far influenced as to resolve to try, it pleased God graciously to come in and enable him, through all his doubts and fears, to throw himself by faith on Jesus Christ, as able to save to the uttermost all that come to God by him, humbly desiring and expecting mercy for his sake, to his own soul. In this he was not disappointed; but afterwards became an eminent christian and minister; and from his own experience of the riches of grace, was greatly useful to the conversion and comfort of others.

Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

The Rev. Mr. Berridge is said in one year to have been visited by a thousand different persons

under serious impressions, and it has been computed, that under his own and the joint ministry of Mr. Hicks, about four thousand were awakened to a concern for their souls in the space of twelve months. Incredible as this may appear, it comes authenticated through a channel so respectable, that it would be illiberal to disbelieve it.

John Skinner, of Houndscroft, in Gloucestershire, was a strolling fiddler, going from fair to fair, and supplying music to any that would hire him. Having determined to incommode Mr. Whitefield, who was going to preach, he obtained a standing on a ladder raised to a window near the pulpit; he remained a quiet, if not an attentive hearer till the text was named, when he intended to begin his opposing and annoying exercise on the violin. It pleased God while he was putting the instrument in tune, to convey the word spoken with irresistible power to his soul; his attention being diverted from his original design, and his purpose broken, that God's purpose according to election might stand, he heard the sermon out, when he became altogether a changed character.

The Rev. John Baily, an eminent divine of the 17th century, was so honored of God as to be made the instrument of the conversion of his own father, while he was yet a child. His mother was a remarkably pious woman, but his father a very wicked character. The good instructions and frequent prayers of the former, were so blessed to the soul of little John, that he was converted to God while very young; and having a remarkable gift in prayer, his mother caused him to pray in

the family. His father overhearing him engaged in this exercise, was so struck with remorse and shame at finding his child, then not above eleven or twelve years of age, performing that duty in his house, which he had neglected himself, that it brought on a deep conviction of his wretched state, and proved under God the means of his salvation.

Q. 89. How is the word made effectual to salvation?

A. The spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation.

A certain libertine of a most abandoned character, happened one day to stroll into a church, where he heard the 5th chapter of Genesis read; importing that so long lived such and such persons, and yet the conclusion was, "they died." Enos lived 905 years, and he died.—Seth 912. and he died.—Methusalah 969, *and he died.* The frequent repetition of the words *he died*, notwithstanding the great length of years they had lived, struck him so deeply with the thought of death and eternity, that, through divine grace, he became a most exemplary christian.

Dr. Staunton was called the searching preacher. Once, when preaching at Warborough, near Oxford, a man was so much affected with his first prayer that he ran home, and desired his wife to get ready and come to the church, for there was one in the pulpit who prayed like an angel. The woman hastened away, and heard the sermon, which, under the divine blessing, was the means of her conversion, and she afterwards proved an eminent christian.

Archbishop Leighton, before his attaining this high dignity in the church, being asked, "Why he did not preach on the times, as the rest of his brethren did," replied, "That if they all preached *on time*, might not one poor brother be allowed to preach *on eternity*?"

The Rev. Mr. N. one Sabbath morning, opened his Bible to mark the passage he had been studying throughout the week, and from which he intended to deliver his discourse that day; but to his great surprise, he could not find the passage; for neither words nor text could he recollect. He endeavored to recall the subject to memory; but all to no effect. While thinking how he should be confounded before the congregation, another passage darted into his mind with peculiar energy. He accordingly preached from it, and during the discourse, he observed a person, apparently in a clerical habit, enter the place, and after having heard a little, seemed bathed in tears, and never raised his head through the whole of the sermon. Mr. N. never had more liberty in preaching. In the evening, this person called on Mr. N., and after expressing his obligation for the sermon he had heard, he added, "Two or three years ago, I heard you in such a place, preach upon a subject, and ever since I have been under the spirit of conviction and bondage. This day I took my horse and rode to hear you, and blessed be God, he has now given me to see him as my reconciled God and Father in Christ Jesus, and has also given me to enjoy that liberty wherewith he makes his people free." "After some interesting conversation, we both," says Mr. N., "began to see the good hand of God in this matter, and his

good providence in determining me in such a remarkable manner, to preach upon a subject I had never before proposed, and which he had accompanied with such a powerful efficacy. To me it was one of my best days, and one which both by him and me, will be remembered through a joyful eternity."

Q. 90. How is the word to be read and heard, that it may become effectual to salvation.

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

As Mr. Nicoll, of Exeter, was once preaching, he saw several of the aldermen asleep, and thereupon sat down. Upon his silence, and the noise that presently arose in the church, they awoke, and stood up with the rest, upon which he arose and said, "*The sermon is not yet done, but now you are awake, I hope you will harken more diligently!*" and then went on.

When Archbishop Cranmer's edition of the Bible was printed in 1538, and fixed to a desk in all parochial churches, the ardor with which men flocked to read it was incredible. They who could, procured it; and they who could not, crowded to read it, or to hear it read in churches, where it was common to see little assemblies of mechanics meeting together for that purpose after the labor of the day. Many even learned to read in their old age, that they might have the pleasure of instructing themselves from the Scriptures. Mr. Fox mentions two apprentices who joined each his little stock, and bought a Bible, which at every interval of leisure they read;

but being afraid of their master, who was a zealous papist, they kept it under the straw of their bed.

The pastor of a congregation in America, after many year's labor among his people, was supposed by some of them to have declined much in his vigor and usefulness: in consequence of which, two gentlemen of the congregation waited upon him and exhibited their complaints. The minister received them with much affection, and assured them that he was equally sensible of his langor and little success, and that the cause had given him very great uneasiness. The gentleman wished he would mention what he thought was the cause. Without hesitation, the minister replied, "The loss of my prayer-book." "Your prayer book!" said one of the gentlemen with surprise; "I never knew that you used one." "Yes," replied the minister, "I have enjoyed the benefit of one for many years till lately, and I attribute my want of success to the loss of it. The prayers of my people were my prayer-book: and it has occasioned great grief to me that they have laid it aside. Now if you will return, and procure me the use of my prayer-book again, I doubt not I shall preach much better, and that you will hear more profitably." The gentlemen, conscious of their neglect, thanked the minister for the reproof, and wished him a good morning.

Mr. W. a merchant at Boston, in America, according to his wonted liberality, sent a present of chocolate, sugar, &c., to the Rev. Dr. B. with a billet desiring his acceptance of it, as a comment on Gal vi. 6. "Let him that is taught in the word



communicate to him that teacheth, in all good things." The doctor, who was then confined by sickness, returned his compliments to Mr. W. thanked him for his excellent *family expositor*, and wished Mr. W. to give him a practical exposition of Matt. xxv. 36. "I was sick and ye visited me."

A poor woman in the country went to hear a sermon, wherein among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all he had delivered. "But one thing," said she. "I remember, I remembered to burn my bushel."—A doer of the word cannot be a forgetful hearer.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them: but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

During the residence of Sir Ralph Abercrombie, at the ancient seat of his family, in Clackmannan-shire, his humility and christian deportment pointed him out as a proper person to fill the office of an elder in his parish-church. Being ordained according to the rites of the Church of Scotland, when the solemnity was ended, he addressed the minister to the following purpose: "Sir, I have

often been entrusted by my sovereign with honorable and important commands in my profession as a soldier, and his majesty has been pleased to reward my services with distinguished marks of his royal approbation; but to be the humble instrument, in the office of an elder, of putting the tokens of my Savior's dying love into the hands of one of the meanest of *his* followers, I conceive to be the highest honor that I can receive on this side of heaven.

Colonel Gardiner, in a letter, mentions the pleasure with which he had attended a preparation sermon the Saturday before the dispensation of the Lord's Supper. He writes, "I took a walk on the mountains over against Ireland; and I persuade myself, that were I capable of giving you a description of what passed there, you would agree that I had much better reason to remember my God from the hills of Port-Patrick, than David from the land of Jordan, and of the Hermonites, from the hill Mizar. In short, I wrestled some hours with the Angel of the covenant, and made supplications to him with floods of tears and cries, until I had almost expired; but he strengthened me so, that like Jacob, I had power with God and prevailed. You will be more able to judge of this, by what you have felt yourself, upon the like occasions. After such a preparatory work, I need not tell you how blessed the solemn ordinance of the Lord's Supper proved to me; I hope it was so to many."

Q. 92. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ: wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

In the year 1805, when an installation of the knights of the garter was approaching, and his late majesty was conversing with some persons of high rank on that subject, a distinguished nobleman, said to the king. "Sir, are not the new knights, now to be installed, obliged to take the sacrament before the ceremony?" His majesty changing countenance, and assuming a severe look, replied, "No; that religious institution is not to be mixed with our profane ceremonies. Even at the time of my coronation, I was very unwilling to take the sacrament; but when they told me it was indispensable, and I must take it, before I approached the communion table, I took off the bauble from my head. The sacrament, my lord, is not to be profaned by our Gothic institutions."

"On Sabbath last," says a good man, "we were enabled to keep our New Testament pass-over; it was a good day, a day of salvation. At the sacred banquet my hard heart melted, and the tears flowed plentifully from my eyes; but they were tears of joy; my heart was full. On Monday Mr. B—— preached from these words: "And one shall say, I am the Lord's!" Oh what a sermon to me! my heart made the happy claim, and cheerful surrender again and again. My soul said, I am the Lord's; and with my hand I subscribed it, and I hope and believe will never unsay it.

"Sweet was the hour I freedom felt,  
To call my Jesus mine,  
To see his smiling face, and melt  
In pleasures all divine."

Truly I am thy servant, I am thy servant, the

son of thine handmaid, thou hast loosed my bonds. Why me, O Lord? Why me? What am I, or what is my father's house, that thou hast brought me hitherto?"

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, baptism, and the Lord's supper.

Mr. Matthew Henry, the author of the excellent commentary on the Bible, baptized one of his children himself. His friends thought this not so proper, but he judged it as fit as it is for a minister to communicate in the Lord's supper, which he himself administers.

"We can truly say," observes a Moravian missionary, "that among the very considerable number of Esquimaux who live with us, we know of few who are not seriously desirous to profit by what they hear, and to experience and enjoy themselves, that which they see their countrymen possess. Our communicants give us pleasure; for it is the wish of their very hearts to live unto the Lord, and their conduct affords proofs of the sincerity of their professions; thus for example, Esquimaux sisters, who have no boat of their own, venture across bays some miles in breadth, sitting behind their husbands, on their narrow kajahs, in order to be present at the holy sacrament, though at the peril of their lives." What a lesson is this for those who live near, and make any trifling thing an excuse!

Melancthon relates a story of a tragedy that was to be acted, of the death and passion of Christ. But he that personated the Redeemer on the cross, was wounded to death by one that

should have thrust his sword into a bladder of blood ; and he, by his fall, killed one that acted a woman's part, lamenting under the cross. The brother of him who was first killed, slew the person who stabbed him, for which he was apprehended and executed. So speedily was their daring impiety punished.

Q. 94 What is baptism ?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Mr. Philip Henry drew up the following short form of the baptismal covenant, for the use of his children.

" I take God, the Father, to be my chiefest good and highest end.

I take God, the Son, to be my Prince and Saviour.

I take God, the Holy Ghost, to be my sanctifier, teacher, guide and comforter.

I take the word of God to be my rule in all my actions.

And the people of God to be my people in all conditions.

I do likewise devote and dedicate unto the Lord, my whole self, all I am, all I have, and all I can do.

And this I do deliberately, sincerely, freely, and for ever."

This he taught his children, and they each of them solemnly repeated it every Lord's day in the evening, after they were catechised, he putting his *amen* to it, and sometimes adding, " So say, and so do, and you are made for ever."

A Greenlander, who for many years had communication with the Moravian missionaries, but could never resolve to forsake his land, where he was held in great respect, being at the capelin fishery, got a sight of his daughter, who had removed from him, and was baptized, and showed his resentment at it. But she modestly told him the reasons that induced her to it; set forth the happiness of believers, concluding with these words: "So happy may *you* also be; but if you will not, I cannot stay and perish with you. This softened his heart, and he began to weep, went with her to the missionary, and declared, his intention now was, not to take away his daughter from the baptized, but rather go with her. He expressed his resolution to remain with the missionaries. and his wish that the rest of his children might be baptized. "As to myself," said he, "I dare not think of baptism, as I am very bad, and old too, and incapable of learning much more; but yet I will live and die with you, for it is very reviving to me, to hear of our Saviour."

A murderer being present at a baptism among the Indians, and getting upon a form, to have a full view of the ceremony, was so moved, that he crept under the seats. He entered afterwards into conversation with Isaac Glikkikan, and among other things, asked him whether he knew where the devil lived, "That I do," replied Isaac, "he lives in your heart."

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.



As an instance of the misapplication and abuse of the sacred ordinance of baptism, the author of the *PROTESTANT*, publishes in that excellent work, a description sent him by a correspondent, of the ceremony of the baptism of a *bell*, which took place at Naples. A noble lord was god-father to the bell, and a lady of quality was god-mother. Most of the prayers said on the occasion, ended with the following words: "That thou wouldest be pleased to rinse, purify, sanctify, and consecrate these bells with thy heavenly benediction." The following were the words of consecration: "Let the sign be consecrated and sanctified in the name of the Father, and of the Son, and of the Holy Ghost." The bishop then turning to the people, said, "The bell's name is Mary." He had previously demanded of the god-father and god-mother, what name they would have put upon the bell, and the lady gave it this name.

A gentleman in Vermont, who had lived to middle age without religion and without family prayers, was thus accosted by his little son, not quite seven years old: "Papa, you have taught me to pray morning and evening, and now I want to know if you ever pray?" The father conscious of his failure in this duty, and astonished at this unexpected question, was at a loss for a reply. At length recollecting that he had sometimes attempted to pray in secret, replied, "I hope I have sometimes endeavored to pray that you might be a good boy, and that I might also be enabled to do my duty." The child replied, "Well, papa, Mr. and Mrs.— pray in their families, and sometimes, when they have been

here, you have asked them to pray. Is it wicked Pa?" "O no, my child, all good people pray, and it is right they should." "Well, papa, if it is right *they* should, is it not right that *you* should?" "I suppose it would be my son, if my heart was right." "Well, papa, were my sister and I ever baptized?" "No," says the father, sighing with a heavy heart; "No, you are neither of you baptized." "Why not papa? I have seen several little children baptized, when I have been at meeting. Is it wicked papa, to baptize children?" "O no, my son, I do not conceive it to be wicked, but I cannot get you baptized." "Why not, papa?" "Because I do not belong to the church." "Why do you not belong to the church, papa? is it wicked?" "O no, my son; nothing, I suppose debars me, but my own wicked heart." "Well, pa, if it is right you should, why will you not belong to the church, and so get sister and me baptized?"

These solemn inquiries were directed by the Holy Spirit to the conversion of the father, who soon commenced family prayer, and is now a distinguished member of the church.

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

One Sabbath morning, during the reign of James II. of England, a captain, with a party of soldiers, went out to hunt down the protestants, as they termed it; they met a young woman, a

servant maid, running along the road early in the morning, without either shoes or stockings. The captain of the band asked her where she was going, so early in the morning, and what was the urgency of the business that made her run so fast. She told him that she had learned that her elder brother was dead, and she was going to receive her share of the riches he had bequeathed to her, as well as to her other brothers and sisters; and she was afraid she should be too late. The commander was so well pleased with her answer, that he gave her half-a-crown to buy a pair of shoes, and also wished her success; but if he had known the real business she was going on, which was to a sacrament, he would most probably have prevented her from going that day, to the place where she hoped to receive durable riches.

"Do you believe in transubstantiation?" said a protestant to a papist. "Yes, I do," was the reply. "Why," said the other, "the thing is impossible." "And I," said the papist, "believe it *because* it is impossible!"

"Supposing," says Archbishop Tillotson, "the doctrine of transubstantiation had been delivered in Scripture, in the very same words that it is decreed in the council of Trent, by what clearer evidence could any man prove to me, that such words were in the Bible, than I can prove to him, that bread and wine after consecration, are bread and wine still? He could but appeal to my eyes to prove such words to be in the Bible; and with the same reason and justice might I appeal to several of his senses, to prove to him, that the bread and wine after consecration, are bread and wine still."

“A more devout communicant at the table of the Lord,” says Dr. Doddridge, in his *Life of Colonel Gardiner*, “has perhaps seldom been any where known. Often have I had the pleasure to see that manly countenance softened into all the marks of humiliation and contrition on this occasion ; and to discern, in spite of all his efforts to conceal them, streams of tears, flowing down from his eyes ; while he has been directing them to those memorials of his Redeemer’s love. And some who have conversed intimately with him after he came from that ordinance, have observed a visible abstraction from surrounding objects, by which there seemed reason to imagine, that his soul was wrapped up in holy contemplation. And I particularly remember, that when we had once spent a great part of the following Monday in riding together, he made an apology to me for being so absent as he seemed, by telling me, that his heart was flown upwards, before he was aware, to him whom not having seen he loved ; and that he was rejoicing in him with such unspeakable joy, that he could not hold it down to creature converse.”

Q. 97. What is required to the worthy receiving of the Lord’s supper ?

A. It is required of them that would worthily partake of the Lord’s supper, that they examine themselves, of their knowledge to discern the Lord’s body, of their faith to feed upon him, of their repentance, love, and new obedience ; lest, coming unworthily, they eat and drink judgment to themselves.

The three questions which Philip Henry advised people to put to themselves in self-examination before the sacrament, were, What am I ? What have I done ? and, What do I want ?

A notorious drunkard and swearer once coming to partake of the Lord's supper from the hands of Mr. Higginson, the good man warned him to withdraw. On which the wretch went away, venting his resentment, but filled with horrors of conscience; under which continuing a few days, he at length cried out, "He was damned, he was a dog, and was going to the dogs for ever." And in this miserable condition he died.

In a speech in the house of Lords, in 1719, Lord Lansdowne said, "The receiving of the Lord's supper was never intended to be as a qualification for an office; but as an open declaration of one's being and remaining a sincere member of the church of Christ. Whoever presumes to receive it with any other view, profanes it, and may be said to seek his promotion in this world, by eating and drinking his own damnation in the next."

During the ministry of Mr. Andrew Gray at Glasgow, Mr. William Guthrie of Fenwick, on one occasion, assisted him at the dispensation of the Lord's supper. Some of Cromwell's officers, then in Glasgow, acting on the principle of promiscuous admissions to the Lord's table, were coming irregularly, without having acquainted the minister, or giving evidence that they were prepared for the observance of that holy ordinance. Mr. Guthrie addressed them, when leaving their pews to come to the table, with such gravity, resolution, and zeal, that they were quite confounded, and sat down again, without giving any further disturbance.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God.

for things agreeable to his will, in the name of Christ, with confessions of our sins, and thankful acknowledgment of his mercies.

Amyntor, at a memorable period of his life, was under great distress of conscience, and harassed by violent temptations. He made his case known to an experienced friend, who said, "*Amyntor, you do not pray*" Surprised at this, he replied, "I pray, if such a thing be possible, too much. I can hardly tell how many times in the day I bow my knee to God; almost to the omission of my other duties, and the neglect of my necessary studies." "You mistake my meaning, dear Amyntor; I do not refer you to the ceremony of the knee, but the devotion of the *heart*, which neglects not any business, but intermingles prayer with *all*: which in every place looks unto the Lord; and on every occasion lifts up an indigent, longing soul, for the supply of his grace. 'This,'" added he, and spoke with peculiar force "*this* is prayer, which all the devils in hell cannot withstand."

A poor man once came to a pious minister, and said, "Mr. Carter, what will become of me? I work hard, and fare hard, and yet I cannot thrive." Mr. Carter answered, "Still you want one thing; I will tell you what you shall do. Work hard, and fare hard, and *pray* hard; and I will warrant you shall thrive."

Dr. Johnson once reproved the Rev. Dr. Maxwell, for saying grace in his presence, without mentioning the name of our LORD JESUS CHRIST; and hoped he would be more mindful in future of the apostolical injunction. A seasonable hint to many.



A gentleman of very considerable fortune, but a stranger both to personal and family religion, one evening took a solitary walk through part of his grounds. He happened to come near to a mean hut, where a poor man lived with a numerous family, who earned their bread by daily labor. He heard a continued and pretty loud voice: Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks, with great affection, to God for the goodness of his providence, in giving them food to eat and raiment to put on, and in supplying them with what was necessary and comfortable in the present life. He was immediately struck with astonishment and confusion, and said to himself, "Does this poor man, who has nothing but the meanest fare, and that purchased by severe labor, give thanks to God for his goodness to himself and family; and I, who enjoy ease and honor, and every thing that is pleasant and desirable, have hardly ever bent my knee, or made any acknowledgement to my Maker and Preserver!" It pleased God to make this providential occurrence the means of bringing him to a real and lasting sense of religion.

The mother of a little boy about six years of age, sometime ago, went in search of a house, taking her son along with her. Having taken one of but a single apartment, on their way home the boy burst into tears. His mother inquired what was the matter; "Because you have taken that house," said the child. "My dear," replied the mother, "is not that a better house than the one

which we at present occupy?" "Yes," said the little boy, sobbing, "but there is no closet for *prayers* in it." How few, when taking houses, look out for such conveniences!

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called **THE LORD'S PRAYER.**

A good man speaking one day to a pious girl of prayer, she said, "When I was a child my mother taught me to pray; but now the Lord makes me." Being asked how she knew the Lord's teaching from that of her mother, her reply was: "The Lord makes me both to rejoice and weep; he makes my heart glad, and gives me new words."

When Mr. Thomas Watson was in the pulpit on a lecture day before the Bartholomew set took place; among other hearers, "there came in," says Dr. Calamy, "that reverend and learned prelate, Bishop Richardson, who, was so well pleased with his sermon, but especially with his prayer after it, that he followed him home, to give him thanks, and earnestly desired a copy of his prayer." "Alas!" said Mr. Watson, "that is what I cannot give; for I do not use pen to my prayers; it was not a studied thing, but uttered as God enabled me, from the abundance of my heart and affection, *pro re nata*." Upon which, the good bishop went away, wondering that any man could pray in that manner *extempore*.

A Hottentot of immoral character, being under deep conviction of sin, was anxious to know how to pray. He went to his master, a Dutch

man, to consult with him; but his master gave him no encouragement. A sense of his own wickedness increased, and he had no one near him to direct him. Occasionally, however, he was admitted with the family at the time of prayer. The portion of Scripture which was one day read by the master was the parable of the Pharisee and Publican. While the prayer of the Pharisee was read, the poor Hottentot thought within himself, "This is a *good* man; there is nothing for me;" but when his master came to the prayer of the Publican.—God be merciful to me, a sinner—"This suits me," he cried; "now I know how to pray!" With this prayer he immediately retired, and prayed night and day for two days, and then found peace. Full of joy and gratitude, he went into the fields, and as he had no one to whom he could speak, he exclaimed, "Ye hills, ye rocks, ye trees, ye rivers, hear what God has done for my soul!—he has been merciful to me, a sinner."

"I once," said Mr. Romaine, "uttered the Lord's prayer without a wandering thought, and it was the worst prayer I ever offered. I was on this account, as proud as the devil."

Q. 100. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, (which is, *Our Father which art in heaven*;) teaches us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with, and for others.

In a family at Shelton, lived Mr. G., a person much given to swearing. A child, about four years of age, would often remark to her mother, with great horror, how Mr. G. swore, and wished

to reprove him, but for some time durst not. One day she said to her mother, "Does Mr. G. say *Our Father*?" (a term she used to express in her prayers.) The mother replied, she could not tell; she then said, "I will watch, and if he does, I will tell him of swearing so." She did watch, and heard him say his prayers privately in bed. Soon after this, she heard him swear bitterly; upon which she said to him, "Did you not say *Our Father* this morning?—how dare you swear! Do you think he will be your father if you swear?" He answered not a word, but seemed amazed; and well he might. He did not live long after this, but was never heard to swear again. "Out of the mouth of babes and sucklings God has ordained strength."

- "My grandfather," says Mr. Orton, "once solicited a very excellent, but modest minister to pray in his family, when there were several others present; he desired to be excused, alleging that he had not thought of it, and there were so many other ministers present." My grandfather replied, "Sir, you are to speak to your master, and not to them; and my Bible tells me, he is not so critical and censorious as men are."

"Some impressions," says a young man, lately gone abroad as a missionary to the heathen, "of the importance and necessity of true religion, were made upon my mind at a very early period. The first particular one that I recollect was, I think, when I was about five years of age. There happened one day a very violent storm of thunder and lightning in our neighborhood; on which occasion a few Christian friends, who lived near

us, terrified by its violence, came into my father's house. When under his roof, in a moment there came a most vivid flash, followed by a dreadful peal of thunder, which much alarmed the whole company, except my father, who turning towards my mother and our friends, with the greatest composure, repeated these words of Dr. Watts:

“The God that rules on high,  
 And thunders when he please;  
 That rides upon the stormy sky,  
 And manages the seas:  
 This awful God is ours;  
 Our father and our love,” &c.

These words, accompanied with such circumstances, sunk deep into my heart. I thought how safe and happy are those who have the great God for their father and friend; but, being conscious that I had sinned against him, I was afraid he was not my father, and that, instead of loving me, he was angry with me; and this, for some time after, continued to distress and grieve my mind.” He then proceeds to say, that these early impressions were succeeded by others, occasioned by parental admonitions, the death of a sister, the conversation of pious friends, and the reading of useful books, which terminated in his conversion.

A wealthy planter in Virginia, who had a great number of slaves, found one of them reading the Bible, and reproved him for the neglect of his work, saying there was time enough on Sundays for reading the Bible; and that on other days he ought to be in the tobacco house. The slave repeating the offence, he ordered him to be whipped. Going near the place of punishment, soon after its infliction, curiosity led him to listen

to a voice engaged in prayer: and he heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin and to make him a good Christian. Struck with remorse, he made an immediate change in his life, which had been careless and dissipated, burnt his profane books and cards, liberated all his slaves, and appears now to study how to render his wealth and talents useful to others.

Q. 101. What do we pray for in the first petition?

A. In the first petition, (which is, *Hallowed be thy name,*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all things to his own glory.

The great Mr. Boyle had such a veneration of God, and such a sense of his presence, that he never mentioned the name of God without a pause and a visible stop in his discourse.

In the life of Mr. Wyndham, prefixed to his speeches in parliament, it is remarked, that nothing so highly offended him as any careless or irreverent use of the name of the Creator. "I remember," says his biographer, "that, on reading a letter addressed to him, in which the words 'My God,' had been made use of on a light occasion, he hastily snatched a pen, and before he could finish the letter, blotted out the misplaced exclamation."

When the Rev. Thomas Scott was speaking to Mr. Newton on a change of situation with regard to interest; Mr. N. told him the story of a nobleman who was selected as ambassador by his king, but excused himself, on the ground of



his family, and urgent concerns at home; but was answered, "You must go, only do you mind my concerns heartily, and I will take care of yours." "Thus," saith Mr. Newton, "God, as it were, says to you."

One day, when the Rev. Mr. James Durham and the Rev. Mr. Andrew Gray, were to preach in the same town, as they were walking together, Mr. Durham observing multitudes throng into the church where Mr. Gray was to preach, and but one here and there dropping into the one he was to preach in, said to Mr. Gray. "Brother, I perceive you are like to have a throng church to-day." To which Mr. Gray answered, "Truly brother, they are fools to leave you, and come to me." To which Mr. Durham nobly replied, "Not so, dear brother, for a minister can receive no such honor and success in the ministry, except it be given him from heaven. I rejoice that Christ is preached, and that his kingdom and interest are getting ground, and that his honor and esteem do increase, though my esteem in people's heart should decrease, and be diminished; for I am content to be any thing, so that Christ may be all in all."

Q. 102. What do we pray for in the second petition?

A. In the second petition, (which is, *Thy kingdom come*), we pray, That Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

A little girl sent about ten shillings to a gentleman for the purchase of some missionary tracts; and in her letter she says, "She who takes this freedom to ask so much of a stranger, began this

letter with a trembling hand. She is indeed young in years and in knowledge too, and is not able to talk much with a gentleman on religion; but her mother has taught her, almost eleven years, to say, ‘*Thy kingdom come;*’ and she believes she cannot be saying it sincerely if she does nothing to help it on among the heathen. This thought emboldens her to write to a stranger, almost as though he were a friend.”

Melancthon, going once upon some great service for the church of Christ, and having many doubts and fears about the success of his business, was greatly relieved by a company of poor women and children, whom he found praying together for the prosperity of the church.

“I know,” says Mr. Fenner, “an old man that used constantly to go to the laborers in the field and talk to them about religion as they were reaping and working. He would go to men’s shops where he was acquainted, and stir them up to the care of their souls; and by this means, brought above forty men and women to seek for heaven, who before had no more care that way, than if they had been a company of beasts. Wouldst thou not be glad to do good? Thou wilt never be able to do it, except thou be zealous. Paul had women and sundry private christians, who labored with him in the gospel. This, this beloved, would cause religion to thrive here among us.”

Dr. James Spencer, some days before his death, gave orders that nothing of black should be in his coffin;—“For,” said he, “I have been a sorrowful man these many years, lamenting the

deplorable state of Christ's church militant upon earth; but now being upon the point of retiring into the church triumphant in heaven, I will not have the least mark of sorrow left upon me; but my body shall be wrapped up all over in white, for a testimony that I die in expectation of a better, and more glorious state of Christ's church to come, even upon earth.

Q. 103. What do we pray for in the third petition?

A. In the third petition, (which is, *Thy will be done on earth as it is in heaven*;) we pray, that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as angels do in heaven.

There was a good woman, who, when she was ill being asked, whether she was willing to live or die. answered, "Which God pleaseth." "But," said one standing by, "If God should refer it to you, whether would you choose?" "Truly," said she, "if God should refer it to me, I would even refer it to him again."

Some years ago, a Christian widow in London saw, with great alarm, her only child taken dangerously ill. As the illness increased she became almost distracted, from a dread of losing the child; at length it became so extremely ill and so convulsed, that she kneeled down by the bed, deeply affected, and in prayer said, "Now, Lord, thy will be done." From that hour the child began to recover, till health was perfectly restored.

Thomas Potter, a plain and simple man whom Dr. Doddridge mentions in his *Life of Colonel Gardiner*, that he was very deficient in natural things, yet, he enjoyed the gift of a vast retention, both of scripture phrases and scripture places;

and had an aptness of applying suitable texts, in a wonderful, though he pointed them out in an awkward manner. Two young persons, whose intentions were to be married in a short time, applied to him, acquainting him with their circumstances and requesting a text; he immediately pointed them to Psalm xli. 10. "Be still and know that I am God," as altogether suitable to their case. The parties were quite at a loss how to apply this to their intentions, and replied, that he must be mistaken, asking for another; but Thomas insisted on it; he had no other for them. The parties retired; but Providence soon explained that scripture, for within a few days, by a sudden illness one of the parties died, and the survivor was left to learn the needful lesson, of submission to His will who does as it pleases him in heaven or in earth.

"What occasions that melancholy look?" said a gentleman to one of his young favorites, one morning. He turned away his face, to hide a tear that was ready to start from his eyes. His brother answered for him, "Mother is very angry with him," said he, "because he would not say his prayers last night; and he cried all day, because a sparrow died of which he was very fond." The little mourner hastily turned round, and looking at me exclaimed, "I could not say *thy will be done*, because of my poor bird." The gentleman took him by the hand, and pointing to his school fellows, "Mark the observation," said he, "from the youngest present only six years old; for it explains the nature of prayer, of which, perhaps, some of you are ignorant. Many persons repeat words, who never prayed in their lives.

My dear boy, I am very glad to find you were afraid to say to God what you could not say truly from your heart; but you may beg of him to give you submission to his will."

Q. 101. What do we pray for in the fourth petition?

A. In the fourth petition, (which is, *Give us this day our daily bread,*) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Professor Frank relates that at one time all his provision was spent; "but in addressing myself," says he, "to the Lord, I found myself deeply affected with the fourth petition of the Lord's prayer. *Give us this day our daily bread;* and my thoughts were fixed in a more especial manner, upon the words, *this day*, because on the very same day we had great occasion for it. While I was yet praying, a friend of mine came before my door in a coach, and brought the sum of 400 crowns.

A pious woman used to say, she should never want, because her God would supply her every need. In a time of persecution, she was taken before an unjust judge, for attending a conventicle as they styled her offence; the judge on seeing her, rejoiced over her, and tauntingly said. "I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" she replied, "If it be my heavenly Father's pleasure, I shall be fed from your table." And that was literally the case; for the judge's wife being present at her examination, and being greatly struck with the good woman's firmness, took care to send her victuals from her table, so that she was comfortably supplied all the while

she was in confinement ; and the other found her reward, for the Lord was pleased to work on her soul, to her real conversion.

Mr. C. Winter observes, that in a time when he was destitute, and knew not where to look for a supply, he received a letter, of which the following is a copy, and which he kept, as he said, to record the kind providence of the Lord. “ Dear and Rev. Sir, I enclose you twenty pounds, as I suppose your purse may be low. I commend you to the grace and love of Jesus : may he long shine upon you, and bless you. My dear friend, your’s affectionately, J. THORNTON.”

A poor servant who had a wife and children to support, was once reduced to such distress, that, with the concurrence of his wife, he went to his master’s flock, and brought home a lamb, which was killed, and a part of it dressed, and set on the table. The next thing to be done before their hunger could be relieved, was *to ask a blessing on the food*. The poor man’s heart was filled with anguish. How could he ask a blessing from God on the fruit of unrighteousness ? tears gushed from his eyes. He rose ; he went directly to his master, told him what he had done and implored his forgiveness. His master knew him to be not only a sober and industrious but an honest and well-disposed man, and, that nothing but the greatest straits, could have tempted him to be guilty of what he had done. After a suitable admonition, he assured him of his hearty forgiveness, told him that he was welcome to what he had got, and that he should not be disappointed in any future application which he might find



it necessary to make to him, for the supply of his wants. The servant returned home with joy; and with his family, he ate that food which was now his own, with gladness, and praised the Lord.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, (which is, *And forgive us our debts, as we forgive our debtors.*) we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

When Tetzels was at Leipsic, and had collected a great deal of money from all ranks of people, a nobleman, who suspected the imposition, put the question to him: "Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied the frontless commissioner, "but on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded; and in return, received a diploma, sealed and signed by Tetzels, absolving him from the unexplained crime, which he secretly intended to commit. Not long after, when Tetzels was about to leave Leipsic, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him; then beat him soundly with a stick, sent him back again to Leipsic with his chest empty, and at parting said, "This is the fault I intended to commit, and for which I have your absolution."

A gentleman once went to Sir Eardley Wilmot, (late Lord Chief Justice of the court of common pleas,) under the impression of great wrath and indignation, at a real injury he had received from

a person high in the political world, and which he was meditating how to resent in the most effectual manner. After relating the particulars, he asked Sir Eardley, if he did not think it would be *manly* to resent it? "Yes," said the Knight, "it will be *manly* to resent it, but it will be *God-like* to forgive it." The gentleman declared that this had such an instantaneous effect upon him, that he came away quite a different man, and in a very different temper from that in which he went.

In a school at Youghall, in the master's accidental absence, one boy having been provoked, struck another. On hearing the complaint, the master determined to punish the culprit, when the aggrieved boy entreated pardon for the offender. On being asked, why he would interpose to prevent a just example? he said, "I was reading the New Testament lately, that Jesus Christ said, we should forgive our enemies, and I wish to forgive him, and I beg he may not be punished for my sake." This Christian plea was too powerful to be resisted. The offender was pardoned, and the parent of the poor boy was highly pleased at the circumstance.

A poor little African negro, only ten years of age, went to hear the preaching of one of the missionaries, and became through his instrumentality, a convert to the Christian religion. His master (an inveterate enemy to missions) hearing of it, commanded him never to go again, and declared he would have him whipped to death if he did. The poor little boy in consequence of this mandate, was very miserable. He could scarcely

refrain from going, yet he knew his death was inevitable if he did. In this critical situation, he sought direction and assistance at the throne of grace, and after having done this, he felt convinced that it was still his duty to attend, but to be careful that he should never interfere with his master's business, and, for the rest, to leave himself in the hands of God. He therefore went, and on his return, was summoned to his master's presence; and after much violent and abusive language, received five-and-twenty lashes, and then in a sarcastic tone of blasphemous ridicule, his master exclaimed, "What can Jesus Christ do for you now?" "He enables me to bear it patiently," said the poor child. "Give him five-and-twenty lashes more," said the inhuman wretch. He was obeyed. "And what can Jesus Christ do for you now?" asked the unfeeling monster. "He helps me to look forward to a future reward," replied the little sufferer. "Give him five-and-twenty lashes more," vociferated the cruel tyrant, in a transport of rage. They complied; and while he listened with savage delight to the extorted groans of his dying victim, he again demanded, "what can Jesus Christ do for you now?" The youthful martyr, with the last effort of expiring nature, meekly answered, "He enables me to pray for you, *massa*." And instantly breathed his last!

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, (which is, *And lead us not into temptation, but deliver us from evil*;) we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Dr Pendleton and Mr. Saunders meeting together in the beginning of Queen Mary's reign,

and speaking of the persecution which would likely arise ; with regard to which Mr. Saunders discovered much weakness and fear ; Pendleton on the other hand, boasted of his resolution, that he would endure the severest treatment, rather than forsake Jesus Christ, and the truth which he had professed. Yet not long after, poor feeble, faint-hearted Saunders, through the goodness of God, sealed the truth with his blood, while proud Pendleton played the apostate, and turned papist.

A plain countryman, who was effectually called by divine grace under a sermon from Zech. iii. 2, was some time afterwards accosted by a quondam companion of his drunken fits, and strongly solicited to accompany him to the ale-house. But the good man strongly resisted all his arguments, saying, "I am a brand plucked out of the fire." His old companion not understanding this, he explained it thus : "Look ye," said he, "there is a great difference between a brand and a green stick ; if a spark flies upon a brand that has been partly burned, it will soon catch fire again ; but it is not so with a green stick. I tell you I am that brand plucked out of the fire, and I dare not venture into the way of temptation for fear of being set on fire."

The following anecdote may perhaps illustrate the promise, "as thy days so shall thy strength be." Under the reign of Paganism, a Christian, notwithstanding her pregnancy, was condemned to die in her profession. The day before her execution, she fell into labor, and crying out in her pangs, the jailer insulted her, saying, "If you make a noise to-day, how will you endure a vio-

lent death to-morrow?" to this she replied, "To day I suffer what is ordinary, and I have only ordinary assistance; to-morrow, I am to suffer what is more than ordinary, and shall hope for more than ordinary assistance." Oh! woman great was thy faith.

One night Mr. Newton found a bill put up at St. Mary Woolnoth's, upon which he commented a great deal when he came to preach. The bill was to this effect, "A young man, having come to the possession of a very considerable fortune, desires the prayers of the congregation, that he may be preserved from the snares to which it exposes him."—"Now, if the man," said Mr. Newton, "had lost a fortune, the world would not have wondered to have seen him put up a bill, but *this* man has been better taught."

Q. 107. What does the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, (which is *For thine is the kingdom, and the power, and the glory for ever. Amen.*) teaches us to, to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And in testimony of our desire, and assurance to be heard, we say, Amen

Alexander the Great had a famous, but indigent philosopher in his court. This adept in science was once particularly straitened in his circumstances. To whom alone should he apply, but to his patron, the conqueror of the world? His request was no sooner made than granted. Alexander gave him a commission to receive of his treasurer whatever he wanted. He immediately demanded, in his sovereign's name, ten thousand pounds. The treasurer, surprised at so large a

demand, refused to comply; but waited upon the king, and represented to him the affair, adding withal, how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience; but as soon as he had ended his remonstrance, replied, "Let the money be instantly paid. I am delighted with this philosopher's way of thinking; he has done me a singular honor; by the largeness of his request, he shows the high idea he has conceived, both of my superior wealth and my royal magnificence." Thus let us honor what the inspired penman styles *the marvellous loving kindness of* JEHOVAH. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Mr. John Janeway, when on his death-bed, was employed chiefly in praise: "O," said he to his friends, "help me to praise God; I have now nothing else to do. I have done with prayer and all other ordinances. Before a few hours are over, I shall be in eternity, singing the song of Moses and the Lamb. I shall presently stand upon mount Zion, with an innumerable company of angels, and spirits of just men made perfect, and with Jesus the mediator of the new covenant. I shall hear the voice of much people, and with them, shall cry, Hallelujah, glory, salvation, honor, and power unto the Lord our God. And again we shall say, Hallelujah!" In this triumphant manner he expired, about the twenty-second year of his age.

A lady, who had just sat down to breakfast, had a strong impression upon her mind that she



must instantly carry a loaf of bread to a poor man who lived about half a mile from her house, by the side of a common. Her husband wished her either to postpone taking the loaf of bread till after breakfast, or to send it by her servant; but she chose to take it herself instantly. As she approached the hut, she heard the sound of a human voice. Willing to hear what it was, she stepped softly, unperceived to the door. She now heard the poor man praying, and, among other things, he said, "O Lord, help me; Lord, thou wilt help me; thy providence cannot fail: and although my wife, self, and children, have no bread to eat, and it is now a whole day since we had any, I know thou wilt supply me, though thou shouldest again rain down manna from heaven." The lady could wait no longer: she opened the door. "Yes," she replied; "God has sent you relief. Take this loaf, and be encouraged to cast your care upon Him who careth for you; and when you ever want a loaf of bread, come to my house."

## MISCELLANEOUS

# ANECDOTES.

---

### REMARKABLE CONVERSION.

THE Lord has various means to bring about his own gracious purposes; and sometimes condescends to make use of incidents apparently trifling to accomplish his most important designs. The truth of this remark may be exemplified in the following fact:—A young gentleman of high connexions, and great respectability, was induced by gay acquaintance to accompany them to a ball. Arrived at the scene of dissipation, the festive company proceeded to their amusement. The music struck up, and he among the rest was highly delighted with the diversion. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven,—the clock struck one. That striking passage of Dr. Young's instantly rushed upon his mind:

“The bell strikes one. We take no note of time  
But from its loss. To give it then a tongue  
Is wise in man. As if an angel spoke,  
I feel the solemn sound. If heard aright,  
It is the knell of my departed hours;  
Where are they? with the years beyond the flood:  
It is the signal that demands dispatch:  
How much is to be done! My hopes and fears  
Start up alarm'd, and o'er life's narrow verge  
Look down—On what? a fathomless abyss;  
A dread eternity!

Conviction seized the youth. Alarmed and terrified, he left the dissipated throng, and retired to his closet. The result was, a saving change, and he is now a Christian indeed, in whom is no cherished guile.

MERCIES ASCRIBED TO THE PROPER SOURCE  
BY A LITTLE BOY UNDER SIX YEARS OF AGE.

A little girl being indisposed, complained of feeling pain. Her mother said to her. "I will give you some medicine, my love, which will make you quite well to-morrow." Her brother, who was standing by, replied, "Oh no, mamma, medicine *alone* will not make her well: when I was ill, I took a great deal, but it did me no good until *I prayed to God to make me well*; and then I was *better* the very next morning; when I thanked God for making me better; and now I am quite well, and so will Ann if she pray to God."

INSUFFICIENCY OF WORLDLY AMUSEMENTS.

A French physician was once consulted by a person who was subject to most gloomy fits of melancholy. He advised his patient to mix in scenes of gaiety, and particularly to frequent the Italian theatre; and added, "If Carline does not expel your gloomy complaint, your case must be desperate indeed." The reply of the patient is worthy the attention of all those who frequent such places in search of happiness, as it shows the unsuitness and insufficiency of these amusements. "Alas! sir, *I am Carline*; and while I divert Paris with mirth, and make them almost die with laughter, I myself am dying with melancholy and chagrin."

ZEAL FOR THE SCRIPTURES.

There was a peasant in the county of Cork,

who understood that a gentleman had a copy of the Scriptures in the Irish language, and begged to see it. He asked whether he might borrow the New Testament in his own tongue. The gentleman said, he could not obtain another copy, and he was afraid to trust it to take a copy in writing. "Where will you get the paper?" asked the gentleman. "I will buy it." "And the pens and ink?" "I will buy them." "Where will you find a place?" "If your honor will allow me your hall, I would come after I had done my work in the day, and take a copy by portions of time in the evening." The gentleman was so struck with such zeal, that he gave him the use of the hall and light, by which to take a copy. The man was firm to his purpose, finished the work, and produced a copy of the New Testament in writing by his own hand. A printed copy has been given him in exchange, and the written one is placed in the hands of the Noble President of the British and Foreign Bible Society, as a monument of the desire of the Irish to know the Scriptures.

#### PROVIDENTIAL INTERPOSITION.

Mr. John Craig, a distinguished minister, and colleague of Knox, having gone to reside in Bologna, in a convent of Dominicans, found a copy of Calvin's Institutions, which God made the means of his conversion to the reformed faith. He was seized as a heretic soon after, and carried to Rome, where he was condemned to be burnt; but on the evening preceding the day of execution, the reigning pontiff died, and according to custom, the doors of all the prisons were

thrown open. All others were released; but heretics, after being permitted to go outside the walls, were reconducted to their cells. That night, however, a tumult was excited, and Craig and his companions escaped. They had entered a small inn at some distance from Rome, when they were overtaken by a party of soldiers sent to apprehend them. On entering the house, the captain looked Craig stedfastly in the face, and asked him if he remembered having once relieved a poor wounded soldier in the neighborhood of Bologna: Craig had forgotten it, "But," said the captain, "I am the man; I shall requite your kindness: you are at liberty; your companions I must take with me; but for your sake I shall treat them with all possible lenity." He gave him all the money he had, and Craig escaped. But his money soon failed him; yet God who feedeth the ravens did not. Lying at the side of a wood, full of gloomy apprehensions, a dog came running up to him with a purse in his teeth. Suspecting some evil, he attempted to drive the animal away but in vain. He at length took the purse, and found in it a sum of money which carried him to Vienna.

#### WARNING TO SABBATH-BREAKERS.

A horse-dealer in London, of considerable property, had for some time past made it his constant practice to nick his horses on the Sabbath. One Lord's day morning he was employed as usual; his horse was bound with cords, the fatal knife applied, and whether it went in too deep or not, is unknown; but the horse gave a violent jirk, by which he loosened himself from his bandage, and

gave his owner a blow on the stomach, which occasioned instant death. Let those who profane the Sabbath, remember, that God is jealous for the honor of his holy day.

#### THE BIBLE SUPERSEDED.

An English officer, who was lately at Valenciennes, states the following fact, which came under his own observation. A number of Bibles in French had been sent from England to the above city, for sale or distribution. Many of the people received them with gratitude, and read them with avidity; but the priest getting information of the matter, ordered all the Bibles to be returned. The English officer, who was acquainted with him, asked the reason of this: to which he gave the truly *Popish* reply:—"I teach the people every thing that is necessary for them to know!"

#### THE LOSS OF HOPE THE LOSS OF ALL.

The brother of the late Dr. F. was on a voyage. A violent storm drove the ship near a dangerous coast. The danger every moment increasing, led Mr. F. at length to ask the captain, if there was a possibility of being saved? The captain replied in the negative. Upon this Mr. F. retired to his cabin, lay down on his bed, and resigned himself to a watery grave. The captain and crew remained upon deck. In a moment, an unexpected surge, with an immense swell of the sea, carried the ship over the reef of rocks, and left her, as the sea retired, upon a sand-bank. Instantly the captain and crew jumped upon the sand, and before the return of another wave, got upon an eminence, and thus providently escaped death. M. F. was the only man lost. The waves



soon beat the ship to pieces. Had he been watching, his life would have been saved.

#### NEW SHOES.

A very gratifying instance of generosity was lately witnessed among the boys of a Sabbath School. One of their number having been absent for several Sabbaths, the boys were informed, that the cause was his having no shoes, and his parents being too poor to buy him any. The next Sabbath, they freely contributed a sufficient sum to enable their school-fellow to appear among them, at their next meeting in school, with new shoes.

#### HUMAN MERIT.

The following epitaph is inscribed upon a monument in one of the Roman Catholic chapels, in the city of Cork:—"J. H. S. Sacred to the memory of the benevolent Edward Molloy, the friend of humanity, and father of the poor; he employed the wealth of this world, only to procure the riches of the next; and leaving a balance of merit on the book of life, he made heaven debtor to mercy. He died 17th October, 1818, aged 90. R. J. P." How daring the impiety of making the Creator debtor to his creature!

#### NOTHING TO DO.

A tradesman who had acquired a large fortune in London, retired from business, and went to reside in Worcester. His mind, without its usual occupation, and having nothing else to supply its place, preyed upon itself, so that existence became a torment to him. At last he was seized with the stone; and a friend, who found him in one of its

severest attacks, having expressed his concern,—  
 “No, no, sir,” said he, “do not pity me, I beseech you, for what I now feel is ease compared with the torture of mind from which it relieves me.”

#### THE BIT OF STRING.

A poor lame boy came one day to a gentleman who was very kind to him, and asked for a piece of string, saying, “Do let it be a good long bit, sir.” The gentleman inquiring what it was for, the boy seemed unwilling to tell; but at last said it was to make a cabbage net, which he could sell for three-pence, as he wished to send the money to help to pay for printing Bibles for the poor heathen: “And you know, sir,” added he, “It may pay for the printing one side of a leaf of one of them.” The gentleman gave him a large piece of string, and told him to bring the net when it was finished. The boy brought it, and the gentleman said, “you are a good boy; there is three-pence for you to send for the Bibles, and three-pence for yourself.” “No, sir,” exclaimed the boy, “do send it all, perhaps it will pay for printing both sides.”

#### THE WAY TO THE PIT.

A young man, on reaching the door of a theatre, overheard one of the door-keepers calling out, “this is the way to the *pit*.” Having had some instruction in the word of God in early life, he interpreted what the man said, that the employments of the theatre led to hell. The thought haunted him, made him cease frequenting such amusements; he became attentive to the concerns of his soul, and was afterwards a preacher of the Gospel.

## THE OLD FORMALIST CONVERTED.

A poor old man, when a child of three years of age, had been taught by his mother to repeat a prayer every night, which he did till he was seventy-three years old; and not a little proud was he to say that he had not omitted saying his prayers every night for seventy years! At this advanced age, it pleased God to afflict him severely; he was led by the Holy Spirit to see that he was a poor sinner, who had been living in the form of godliness, but had never felt its power. He was enabled to spend the few last years of his life in humble dependence on the grace of Christ; and when he referred to himself, he would often add, "I am the old man who said his prayers for seventy years, and yet all that time never prayed at all."

## THE PRAYING LITTLE GIRL.

A little girl in London, about four years of age, was one day playing with her companions. Taking them by the hand, she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty; "But don't you tell my mamma," said she, "for she never prays, and would beat me if she knew that I do." Instead of keeping the secret, one of her play-mates went directly and told this little girl's mother, who was very much struck, but for the present took no notice. Some time after, on her going in doors, her mother asked her what she had been doing in the yard; she tried to avoid giving a direct answer. The question being repeated, the answer was the same: when her mother having promised not to be angry with her, and pressing the inquiry by very kind words,

she said, "I have been praying to God Almighty." "But why do you pray to him?" "Because I know he hears me, and I love to pray to him." "But how do you know he hears you?" This was a difficult question, indeed, but mark her reply; putting her little hand to her heart, she said, "Oh, I know he does, because there is something here that tells me he does." This language pierced her mother's heart, who was a stranger to prayer herself, and she wept bitterly. "I love them that love me; and they that seek me *early* shall find me."

#### USEFULNESS.

On the day of his death, in his eightieth year, Elliot, the "apostle of the Indians," was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labors now?" said a friend. "Because," said the venerable man, "I have prayed to God to render me useful in my sphere; and he has heard my prayer, for now that I can no longer preach, he leaves me strength enough to teach this poor child his alphabet."

#### REMARKABLE PRESERVATION.

Sir Thomas Gresham, who built the Royal Exchange in London, was the son of a poor woman, who, while he was an infant, abandoned him in a field. By the providence of God, however, the chirping of a *grasshopper* attracted a boy to the spot where the child lay; and his life was, by this means, preserved. After Sir Thomas had, by his unparalleled success as a merchant, risen to the pinnacle of commercial wealth and greatness, he chose a grasshopper for his crest;

and becoming, under the patronage of Queen Elizabeth, the founder of the Royal Exchange, his crest was placed on the walls of the building in several parts, and a vane, or weathercock, in the figure of a grasshopper, was fixed on the summit of the tower.

#### RECONCILIATION.

Two good men on some occasion had a warm dispute ; and remembering the exhortation of the apostle, " Let not the sun go down upon your wrath," just before sun-set, one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise ; the other, at the same time, cried out, "*The sun is almost down.*" This unexpected salutation softened the heart of his friend into affection, and he returned for answer, " Come in, brother, come in." What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren.

#### OMNISCIENCE OF GOD.

A father said to his son, who was at Sabbath school, and had attended to what he heard there, " Carry this parcel to such a place." " It is Sabbath," replied the other. " Put it in your pocket," replied the father. " God can see in my pocket," answered the child.

#### A LIAR TAKEN AT HER WORD.

In the year 1824, a woman who resided near Wedmore, was taken before J. Barrow, Esq., a magistrate of the county, charged with having stolen cider from a neighboring farmer. During the examination, the woman wished that God

would never suffer her to speak again, or let her go home to her family, if she was guilty; the words were scarcely spoken, when she fell to the ground speechless! She was conveyed immediately to the inn, where she continued for some time in a dreadful state.

#### BIBLE MEN NOT COWARDS.

The captain of a ship says, "I am in the habit of reading the Scriptures to the crew. I have suffered much lately at sea; having been dismasted, and had all my boats washed away, a little to the westward of Cape Clear. I then had an opportunity of seeing who was who; and I found the most unprincipled men the most useless and the greatest cowards in this awful gale, and the Bible men altogether the reverse, most useful and courageous."

#### PRAYING TO THE VIRGIN MARY.

The following prayer was offered by the late king of France, on the occasion of the baptism of his young grand-nephew, the Duke of Bordeaux: "Let us invoke for him the protection of the mother of God, the queen of the angels; let us implore her to watch over his days, and remove far from his cradle the misfortunes with which it has pleased providence to afflict his relations, and to conduct him by a less rugged path than I have had, to eternal felicity." Here there is no God acknowledged but a mere creature; and if such idolatry shall be persevered in, it is probable that the young prince, if spared as long in the world, will have to go over a still more "rugged path" than that of his predecessor.



## BENEFICIAL EFFECTS OF CHURCH DISCIPLINE.

A woman who had once and again been guilty of a sin which incurred the censure of the church, in the way of public rebuke, presented herself before the parish session, that she might be taken under discipline, expecting as a thing of course, that she would have to stand in the church, and that she would be restored to church privileges. But appearing to the minister and elders to be a person who had no just sense of the evil of her sin, and exhibiting no signs of repentance, she was told that she could not be admitted to the privilege of the discipline and censure, which could be properly applied only to the penitent, and could be of no use to the hardened and insensible, such as she appeared to be. She went away greatly disappointed, because she was not to be rebuked, as she expected. She was in effect though not in form, excommunicated.

But the matter did not rest here. The sinner could find no peace in her conscience. The idea haunted her by night and by day; she began to reflect on her own character and conduct; she thought she must be a wicked creature indeed, seeing she was not reckoned worthy so much as to give public satisfaction for her sin; she was, in short, brought to consideration, and deep repentance; on evidence of which, she was restored to church communion, and she maintained a good character all the rest of her life. When she applied to the session, she was very ignorant, and could not read, but, when awakened to a sense of her guilt, she immediately learned to read, so as to be able to read her Bible, and make it appear that she had profited by the merciful discipline of the church.

## YOUTHFUL PRAYER.

A Sabbath school boy, in London, who had been well taught, received a visit from a country cousin, about the same age, and it was agreed they should sleep together. When they went to their room, the Sabbath school boy kneeled down by the bed-side, and said his prayers; but the country cousin stripped off his clothes and jumped into bed. When the other arose from his knees, he asked his cousin how he could think of going to bed without saying a prayer. He replied, that he did not know any; however, this did not satisfy the Sabbath scholar; he made his cousin get out of bed and repeat the evening prayer after him.

THE END.



High-Speed Library

DATE DUE

MAY 1 1 2006

# 1. Introduction



